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DR. BONNEY'S SERMONS:—I.*

THE purpose of this article is to introduce the readers of the *Christian College Magazine* to a preacher whose sane and thoughtful and large-minded utterances are too little known. As a man of science Dr. Bonney is well known; he deserves to be as well known as the expounder of a strong, wise, reasonable Christianity, at variance neither with science nor with common sense. My purpose is expository; my desire is to lead others to the benefits I have myself derived both from the volumes named in the note, and from other like sermons which it has been my good fortune to hear. The level of Dr. Bonney's preaching is very high. I heard him preach nine times at St. Peter's, Vere Street, London, in the first half of 1889, and all the sermons I then heard might well have been published; but, as it happens, only one of them is here reproduced.

It might be too much to say that these volumes contain a complete exposition of Christian truth. But this may be said: that any one who should be confined for some reason to one author, besides the Bible, for information about Christianity, might do much worse than choose Dr. Bonney.

Being a man of science, Dr. Bonney is chiefly concerned with the relations of religion and science, and the conflict, be it real or baseless, which indubitably exists between them, and with showing that there need be none. He holds "that the conflict of theology and science is only man's putting asunder of what God hath joined;

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* 1. *Sermons on some Questions of the Day.* By T. G. Bonney, F.R.S. London: George Bell and Sons, 1878.

2. *Old Truths in Modern Lights.* By T. G. Bonney, D.Sc., LL.D., F.R.S., F.S.A., F.G.S., Fellow of St. John's College, Cambridge. London: Percival and Co., 1891.

3. *Christian Doctrines and Modern Thought.* By T. G. Bonney, D.Sc., etc. London: Longmans, Green, and Co., 1892.

that the difficulties which are often felt at the present day cannot be solved by the method of the no-theology any more than they can be satisfied, unless we repudiate the use of reason, by blind submission to authority; that we are not compelled by any logical necessity to follow either the path which leads to a general negation of religious belief, or that which leads to unreasoning credulity; that here, as so often in human affairs, the *via media* is the safe, because it is the right way." But he also throws bright gleams of light on much else. What follows is an attempt to gather together what he says in different sermons on each of several points, without by any means exhausting the mine. Free use is made of his own words which are not all placed within inverted commas.

Dr. Bonney finds in the earlier chapters of Genesis not a scientific account of the origin of the world and man, but such a true account as the minds for which they were intended were able to bear. The province of science, he says, being the discoverable, and that of revelation the undiscoverable, it would have been contrary to the economy of force which is so manifest in the cosmic order, had revelation declared what science was in due time to discover. All that was wanted was a statement of the true state of the case as against the conclusions of Pantheism, Manichean Dualism, and Material Atheism. *In the beginning God created the heavens and the earth. . . . . God saw everything that he had made, and, behold, it was very good.* And with this, on the assumption that the hypothesis of evolution is true, such picturesque verbal diagrams as we have in the first chapter of Genesis, seizing the successive salient points in the continuous history of myriads of years, and projecting them on the mind like a series of dissolving views, which gather into distinctness and fade away again into nothingness, like the dawning and the parting of the day.

The Hebrews, he points out, were one tribe of the great Semitic family, which in ancient days overspread a large portion of the East, the history of whose migrations we find in the tenth and eleventh chapters of Genesis in a traditional form, nations being represented as men. Ur of the Chaldees, the cradle of the Hebrew race, was in the land of Shinar, one of the cradles of civilization. Its original occupiers, the Akkadians, whose priests were sorcerers, their prayers mainly incantations, were in process of time dominated and ultimately absorbed by those Semites whom we know afterwards as Chaldeans and Assyrians. From among them Abraham

went forth. Now when we examine the records of the Chaldean and Assyrian religion, we find there narratives of the Creation, of a Paradise, almost certainly of the temptation and fall of man, of a great flood and subsequent Dispersion of men, which present not only such a strong general resemblance to, but so many minute concordances with Genesis, that both must have had a common origin. That the Jews borrowed the Chaldean legends, or the Chaldeans the Hebrew legends, is alike impossible, and the only alternative is that these traditions were brought by Abraham from Ur of the Chaldees.

Nevertheless the first eleven chapters of Genesis are, in the truest sense of the word, inspired. Every one of the stories they tell is in the Chaldean version saturated with polytheism, every trace of which has been purged from the Hebrew version, which proclaims that the God of Israel is one God, Creator and Maker of the heavens and the earth, of all that is, and all that lives. This Abraham must have done, purging the familiar stories, and illuminating them with a new light. But how was he, the companion and descendant of polytheists, surrounded by polytheistic influences, by the stately buildings, the graven images, the elaborate ritual of the educated, the shamanistic superstitions of the common people,—how was he enabled to make this mighty advance in theology, the greatest we can trace in the ancient world? Without a revelation he could not have done what he did, and by revelation it was, we may be sure, that he did it.

But though the tale of the apple be thus but an allegory, the Fall of man is a terrible truth. Premising that all attempts to establish a difference in kind between the bodily frame of man and that of animals have been complete failures, and that efforts to claim for man the sole possession of reason, have not been more successful, Dr. Bonney puts as a hypothesis that man's body arose by gradual and progressive stages of development from less perfectly organized animal forms, so that it was in origin truly animal, inheritor of the same instincts, animated by the same vitality. Then he suggests that in this creature was implanted something which included an impulse to live no longer in mere obedience to its animal instincts. This is the spirit given by God to man, the special gift of God by which man becomes capable of attaining to the knowledge of God and to an immortal life. This, uniting with the fleshly organism and the rational animal life form one complete nature, the body, soul, and spirit of St. Paul. Thus does the hypothesis of evolution

render the doctrine expressed in the ninth article of the Church of England, not only scriptural, but also perfectly natural. "The fault and corruption of the nature of every man," whereby he "is of his own nature inclined to evil, or that the flesh lusted against the spirit"—is intelligible enough when we interpret it of the nature which is transmitted by descent from parent to child, and is the link that binds us to the beasts that perish. Fierce passions, devouring lust, destructive fury, brutal selfishness, are the result of giving the reins to the lowest side of our nature. Sin is the following of the lower instead of the higher nature, electing to be an animal instead of a man. One tempted to sin says in effect: "I want to act as I should do if I were a mere animal."

Looking from this point of view we get light even on that most mysterious question, the origin of evil. All crime has its origin in an impulse which is simply and strictly animal. Complicated as are many of the sins of civilized societies, we are brought at last, if we patiently unravel the tangled skein, to some desire which we should not count evil in the animal, even if we forbade its execution. A wild animal, when disturbed or irritated, if strong enough, obeys the impulse of its nature, and wounds or kills the offender. In what respect does the homicide act otherwise? Yet this constitutes the wrong. Who, again, except as a poetic figure, imputes lust to an animal, and yet all of those sins which are commonly called sins of the flesh arise from obeying an impulse of the bodily organization; they result from yielding to promptings which an animal gratifies as a matter of course, and is not held to do wrong in so doing. The reason is that man alone can sin, can do evil, because *sin is his following* the merely animal instinct when it is in conflict with a prompting which comes to him from a higher source. It is not, as a rule, in the act itself, but in the motive or the occasion, that the sin resides. So soon as ever the call to resist the lower nature and to obey the higher is heard, however faintly, so soon as a person is able to see that the path before him is no longer a single one, but is parted into two ways,—then there can be the beginning of sin. This is the origin of evil. The mere animal, in harmony with its environment, was good in its generation. But by the addition to it of that mysterious gift, commonly called a soul, evil became at once possible, because then that which had been good, *viz.*, obedience to the earlier laws, now became evil, as involving a disobedience to the newer and higher laws.

What we may call the scientific story of the Fall, Dr. Bonney

thus narrates. Supposing as aforesaid that in the animal man were implanted an impulse to live no longer in obedience to the instincts which actuated the rest of the animal world, he bids us conceive such a creature, "*placed in a position which gave* some special advantage to the new impulse, and tended to deaden the inherited instincts when they might mislead. Such a creature would be sinless in nature, because its inherited tendencies would be those of obedience to law, for up to that time it had never been invited to disobey." But as it had opportunity of choice between obedience to the higher law (whether prohibitive or directive) and following the course suggested by the animal instincts, its moral nature, though for a time it might be sinless, would obviously be "*in unstable equilibrium*," and likely, when once the disturbance occurred, *to depart further from its original condition.*

"The equilibrium was maintained so long as *the instinct, which might* ultimately disturb it, was dormant—very much as in the individual, for a time certain kinds of evil, though always potentially present, are excluded by the undeveloped conditions of certain organs in the body. But after a disturbance of equilibrium, the effect of heredity would be unfavourable to recovery, because the innate instincts of *conformity to the environment,* which is no longer in the old relation to the individual and the race, may work in the wrong direction, and cause as vigorous a resistance to the upward tendency as it should have done to the downward. The balance of such a nature once disturbed, it is thrown into a confusion from which it can never emerge by any natural process."

And this Dr. Bonney had already shown to be in harmony with revelation.

"It is no unfair inference to attribute to St. Paul some such views of the complete man as the following :—Regarded as a descendant of Adam, regarded we might almost say scientifically, he is only a rational animal; the spirit (where present) is weak in all, moribund in some, it is possibly dead in others. Even the child of Christian parents if neglected or ill directed may grow up little better than a mere animal. This debility of the spirit which, if man were left to himself, would bring him to destruction, is the death which entered the world by sin.

"The psychical Adam received from God the gift of the spirit and so *became a living soul*—but the psychic nature was stronger than the spiritual; he was after all only a living soul, not an embodied spirit. He possessed a spirit in its infancy with a body in its manhood. He was indeed innocent, because ignorant of evil, not because the tempter's weapons were broken by the vigour of the full-grown soul. Cases in some respect approaching his are not unknown to us, and, as a rule, the end is the same. The psychic nature was too strong, and man fell; it rebelled against a prohibition, whatever that may have been; and though we cannot say that the gift of the spirit was in consequence withdrawn from the human race, it abode in the

soul of man as an embryo which required, ere it could be quickened into active life, the renewed action of the Holy Spirit of God. But when, in the person of Jesus Christ, the struggle between the psychic man and the spirit (I am not using the language of Apollinaris) was once more renewed upon more equal terms, the tide of battle changed, victory succeeded victory, till the strife was ended upon the cross, and 'captivity was captive led' at the dawning of the first Easter morn."

We have thus seen how Dr. Bonney makes several of the difficulties of evolution disappear. Let us pass on to others. Perhaps it is not so common now as it was fifteen years ago when his first volume was published, to hear Law spoken of as something contrary to God. If so, Dr. Bonney may claim a share of the credit of having exposed the misconception. Law, he says, is indeed the regulator of the imperfect being, but it is simply the expression of the mind of the perfect.

"We too often use the phrase 'law of nature' as if it were something self-existent rather than a summary statement of facts. No law of nature that we know brings us any nearer to the cause. Matter attracts according to such and such a law, we say, but why? Because it does, is all that we can answer. There is no *à priori* reason why the law should be this rather than that.

"Again, when we use the phrase 'Divine government of the world', we commonly import our anthropomorphic ideas into a sphere for which they are wholly unfitted. The notion of personal government in our minds is quite opposed to that of law, because man is weak and fallible, is unfit to exercise anything like unlimited authority, and, as a rule, is capricious and wayward in its exercise, in proportion as all restraining influences are removed. The history of despots shows them to be those of our race, whose actions it was the most difficult to predict, whose procedure was generally the most anomalous. But, in proportion to the goodness of a man's character, so will his conduct be more and more distinctly a manifestation of law. Hence to speak of 'law of nature' and 'providence of God' as if they were something opposed, one to the other, appears to me an entire misapprehension. The most ordinary law of nature, the phenomena which surround us, the mode and conditions of our lives, are really the result of the laws of God and of the will of God as much as any incident which would be considered a miracle."

Scientific laws are only the expression of phenomena; if you were sure that your knowledge was complete, that the whole plan and mechanism of the universe lay bare to you, there would be an overwhelming force in the argument from experience, from the occurrence of phenomena, an almost perfect certainty that what are called laws as inductions from observed facts, are also laws in the other sense of something which cannot be departed from. But, as things actually are, since, for instance, if man dwelt only in the tropics, the demeanour of water as men actually know it, in temperate latitudes,

would be to him miraculous, the enlarging of our knowledge of the sequence of phenomena, such as has occurred during this century, does not exclude the possibility of the action of other forces too mysterious for our cognizance.

"Granted that the sphere of the known and knowable has enlarged and is daily enlarging, does not each extension of this periphery make us more keenly conscious of the vastness of the realm of the unknown which lies beyond? In this supposed province of the known, as I have already said, it is of phenomena rather than of causes that we are cognizant. We speak, it is true, of forces, but these after all are little better than formulated statements of facts; we cannot tell why they are. The most ordinary as well as the most extraordinary results of scientific enquiry receive at last no other explanation than that such and such is a law of nature. This formula appears to some minds very satisfying. To myself it is only another way of saying, It is so—and I am therefore left in this dilemma:—the result is either of God's will or from some cause (as we are debarred from the term God), which totally transcends our consciousness, and is in the fullest sense of the word unthinkable. Or to put it otherwise: there is either no such thing as God, and the universe is self-existent: or the world is independent of Him: or it is in some sense governed by Him. The last supposition seems to me to offer far fewer difficulties than the others."

In the sermon from which the foregoing quotations are taken, Dr. Bonney is dealing with the rationality of prayer. He further argues that if there be, as most admit, such a thing as volition, is it not a factor difficult to work into ordinary schemes of law? It may be of course that a man's will at any given moment is merely a necessary result of a series of dynamic conditions of the particles of his body, whose summation is his only true personality. But surely, he goes on, there are as many difficulties about this as about the ordinary belief. On the other hand, he argues, if I have the power of deciding so small a thing as whether I will or will not raise my hand this way or that, I can make some alteration in the totality of the universe. "A bend of a child's finger pulls the trigger of a loaded gun; if the ball strike to the heart some ruler of men, we are conscious of the momentous change resulting from this trivial action; while if the ball has sped idly into space, and the waves of sound have throbbed themselves to rest in empty air, we think the action has been wholly inconsequent. Yet there is no proof that the energy expended is really ineffective in the second case, while it is effective in the first: all that we can, in truth, say is that it has passed beyond the sphere of our consciousness." There is, he concludes, if God cares for those whom He has called into being, no improbability or absurdity

in supposing that prayer may be one of these forces, of those conditions which He has appointed in the economy of the world, and that results may happen in consequence of prayer which would not have happened without it—happen, not arbitrarily or in any way against law, but as a result of law.

Dr. Bonney was Boyle Lecturer in 1890 and 1891, and the two later volumes contain the lectures he delivered on that foundation, in the former case with other sermons added. The first year's lectures were on the 'Present Conflict of Science and Theology'. It would be impossible here and now to take up all the points made by Dr. Bonney, but it is possible to try to describe what is the core of the lectures, his discussion of those difficulties as to the so-called miraculous origin of Christianity, which are in these days a cause of Agnosticism. He reminds us that Agnosticism, by the mouth of Mr. Herbert Spencer, has admitted that "one truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested, to which he [man] can neither find nor conceive either beginning or end. Amid the mysteries, which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed." It also, he says, appears to admit that, as an effect of the environment, or by the discipline of life, clearer conceptions, and more profound insights are developed in the human race, which render it more and more capable of formulating for itself an explanation, if such there be, of the Ultimate Reality. The difference between Agnostic and Christian is that to the former revelation, if the term may be used, indicates a process wholly continuous, the result of means which are neither more nor less beyond comprehension than any other in operation on the earth, and he regards the rise and progress of the religious idea as a thing of this life only, be it for good or evil. But to the Christian the process of revelation, at least in the initiation, exhibits discontinuity, the Divine Energy acting on a plane different from that to which we are accustomed, and producing different results; and he believes that when the Unknown Energy is manifested as a novel Force—which he calls 'Spiritual Power'—and co-operates with the processes which are termed 'natural', it produces in men a result which he can only describe as a new birth, even to a life which is eternal. Whatever their origin, it is a fact that civilized man has formed religious ideas, sometimes of remarkable complexity. If these are, as may be urged, an evolution from a group of

fancies which have a perfectly natural origin, it is a sheer anomaly "that every marked advance towards the religious ideal should exhibit in its initial stage a kind of discontinuity. Even when, by investigation, we succeed in discovering some of its components, these appear, like certain chemical constituents, to have been lying for long, side by side, without action or result, until by some unknown stimulus, like the passage of an electric spark, they are brought into combination and initiate a series of consequences."

Dr. Bonney admits that if Christ were nothing more than an ordinary man, if it were only true that He died upon the cross, if He did not rise from the dead, then there would be no essential difference between our creed and other ethical systems, or in other words, that it is its assertion as historical fact, of incidents which we term miraculous, which differentiates Christianity from other religions. He protests against the assumption that laws and miracle are contradictory terms, an assumption which, as already indicated, "arises froman anthropomorphic conception of the Divine Being and the inevitable imperfections of human language." But Professor Huxley's concession (*Nineteenth Century*, xxv. 189) that physical science is wholly incompetent to furnish demonstrative evidence that any statement made in the gospels is untrue, narrows our difficulties in point of fact down to two, the validity of the historical evidence of Christianity and an *à priori* suspicion caused by the connexion of the miracles with a reputed revelation. Of these for reasons given he discusses the latter only. After briefly dismissing the arguments from discrepancies and from the frequent cropping up of miracles in ecclesiastical history he insists that in dealing with an alleged miracle we must not

"regard the event alone," but also take into consideration the ethical or theological system with which it is connected. Is there no such connexion, so that the event is a mere thaumaturgic display, then we may reasonably doubt whether it is in accordance with the mode in which God appears to work. Is the system repugnant to our moral sense, then we are justified in witholding belief. Does the system regard truth as all-important, then fraud is improbable. Is it sober and restrained in statement, then illusion is unlikely. Is the event itself fraught with meaning, essentially didactic, then it is the more likely to have happened, unless revelation be a process in itself incredible.

"If, however, it be the Will of God to reveal Himself to man—that is, to disclose to him something more of the ultimate realities than he is able to learn from his environment, ... then it seems to me that . . . . . . the ordinary routine must be varied. Revelation without miracle—using the common phrase—as it seems to me, is no revelation at all. The word 'revelation'

presupposes that an unusual and unprecedented force comes into play in the world's order; what marvel that novel results should follow in that part which is visible to and appreciable by our ordinary senses?"

He also elaborates the argument previously indicated from the occurrence of a kind of discontinuity at the start of every marked advance towards the religious ideal. He contends that "we find, in the history of Christianity and its forerunner Judaism, indications of a revelation," meaning by this "a step in the education of man which does not seem to result from the ordinary processes of evolution—which, when regarded from our point of view, appears as a discontinuity, and thus an exception to the general law of continuous operation." The several appearances of Abraham, of Moses, of the prophets as teachers of monotheism, were such discontinuities, About Abraham we have already heard. He, and his son and grandson, were so far in advance of their age, that the idea of monotheism fell almost on barren ground. Their descendants lapsed into henotheism, if not into polytheism, and in Egypt the faith of Abraham must have become almost extinct. Then arose Moses. But he cannot, as a religious reformer, any more than Abraham, be regarded as the result of an evolutionary process. So again with the prophets:—

"They are not depicted as philosophers, persuading their countrymen to monotheism by arguments. They are not men of culture, representatives of the esoteric thought of a priestly caste; but they came, whence one hardly knows, as critics, and often as opponents of the very men by whom we should have expected them to have been educated and produced. They proclaim monotheism as a message; they teach it as a system. They are like missionaries of an organization, of which, however, there is no trace; men with a commission, but by whom granted we cannot discover. They have generally small influence, are often persecuted; their doctrine makes little way until Samaria falls before the Assyrian, and Jerusalem before the Chaldean. But if Jewish monotheism were the result simply of an evolutionary process, it ought not to have waged this unequal struggle for existence. It should have been supported throughout, not by the almost spasmodic efforts of rare individual champions, but by the gradually increasing strength of public opinion. Its battle, like a Homeric victory, has been won by the prowess of a hero; Nature's battles are democratic, won by the rank and file. Not one of the men who gave the great impulses to Jewish thought can be called a normal product of his age, if we depend solely upon evolutionary processes. These might have produced a Joshua, not a Moses; a Solomon, not a David; a Hezekiah, not an Isaiah."

Above all, the genesis of the doctrine of Jesus Christ was such a discontinuity. That there was a preparation for it, that some ideas were already in the air, Dr. Bonney is not concerned to deny,

believing, as a consistent theist, that all development is by the power of God, and evolution His ordinary mode of working.

"But I cannot thus explain the phenomena. What are the facts? Jesus was the reputed son of a carpenter in humble circumstances. He had received but little education. He owed nothing to the philosophers of Greece or Rome. He was distinctly hostile, not only to the of modes thought and instruction which were then dominant in Judaism, but also to its general tendency for at least two centuries previously. There is no evidence that he was influenced by the teaching of Philo. . . . .

" . . . . So long as His teaching seemed to foster the national sentiment, it was popular with the people, who chafed under the Roman yoke. But when it became clear that His aim was not political, the multitude left Him to the ecclesiastics, who naturally had been His enemies from the first. He was crucified—He died the death of a detected impostor. His followers admit that they deserted Him. They despaired. Yet, in a short time, these timid fugitives became the brave heralds of a message for the terms of which we look in vain into the speculations of the rabbi or the philosopher."

Yes,—Christianity, when stripped of the parasitic growth of ecclesiasticism,

"discloses to us an epoch in the world's history when a force, which we can only view as creative, for a brief period operated with exceptional activity. Granted that each new individual endowed with consciousness of personality is in some sense a creation, there was here a new birth of deeper significance, of more permanent result. Granted that each forerunner in whom the Divine Energy was specially manifested was in some sense an incarnation, here was one in the highest and completest. The birth of Christ and the Resurrection of Christ figured and fulfilled the ultimate destiny of man, gave the long-sought answer to the dark enigma of his life, and replaced uncertainty by hope. They enforced the lesson of self-sacrifice, and at the same time demonstrated that the imitation of Christ was not a futile effort; that the way of the Cross, hard and thorny though it is, undoubtedly leads at last to a better land and unclouded happiness."

C. E. G. CRAWFORD.

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*THOMAS ARNOLD, HEADMASTER OF RUGBY SCHOOL.**

I.

No phrase is so common amongst you as 'English Education'. The old aristocracy of India, the aristocracy of birth, is largely gone, and its place is being taken by an aristocracy of education,

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* The Opening Address of the Debating, Literary, and Bejan Societies, 1893.

and the steps which lead most surely to its places of power are best supplied by the education that is English. Therefore let me introduce you to a great English educationist—one who, perhaps more than any other of our time, has described the aims and illustrated the methods of that education which lies not in imparting mere knowledge but in communicating principles of behaviour and strengthening self-reliance—in other words, the formation of character, and which brings in the highest moral forces to the aid of the task. He changed the face of education in all the public schools of England and laid down principles which have been accepted by the deeper and more far-seeing teachers of other educational systems, and his life has been an inspiration to his own profession and to multitudes beyond it. The name of his son—Matthew Arnold—is perhaps better known to readers of our present-day literature, but delicate and finely finished though his critical work is, it wants the depth, strength, and large aim of his father's creative mind. We have the advantage of studying him in the transparent record of his pupil Dean Stanley, a masterpiece of historical portraiture which has been styled the best biography in the English tongue. You may be aware that another pupil of distinction is still Bishop of this city. If more reasons be needed, he was a man full of human sympathy and power to influence young men whom he loved and lived for. Yet he was no mere educator but a man of gifted mind who dealt for himself with the questions of the time, and that time, a time of change. The French Revolution had laid many thoughts before the world—more than it could assimilate while Napoleon's wars continued. After the peace of 1815 the English mind found leisure to work them out, and to the questions they raised—religious, social and political—Arnold applied an independent judgment.

His life was short. Born five years before last century closed, he died in midsummer 1842. His father was a Collector of Customs, retired and living at West Cowes in the Isle of Wight. He lost him when a child of six by a sudden death which he never forgot. He was home taught, chiefly by an aunt, but only for two years. Four years he spent at a private school at Warminster; and for four years more, at Winchester, he learned the ways of English public school life, its strength and its weakness. After that came Oxford. His undergraduate course was little more than closed when he was made a Fellow of Oriel, admitted as a lad of nineteen, the year before Waterloo, to that bright circle where many things

were coming to light, admitted rather from what his friend Whately and others saw he would be than from what already he was.

For, short though his life was, he was long in coming to his strength. His boyish habits were old fashioned and shy, but he had strong personal attachments, and was fond of reading stiff histories beyond his years and of writing stiff rhymes. Of his politics he says that he was brought up in a strong Tory family and shared all their prejudices, that, when he went to school, he became a wild Jacobin (which indeed a good many of the more generous-hearted youth then were) and Oxford restored his Toryism. So that he had passed through all phases ere he settled in his mature conviction, that because he believed in Christ and in the ever-improving future He is to bring the world to, he must believe in progress, that is, must be in some sense a Liberal.

Of religious feeling he does not seem to have had more than the ordinary English schoolboy or undergraduate of the day until later when he began to think of taking clerical orders. Yet he must have been under some strong religious influence of the type known as evangelical. The objects aimed at in his sermons and the doctrines employed towards them are those that no influence but the evangelical could have impressed on him, and there was then little other deep religious feeling found in England. His scholarship was slow to grow. At Oxford it was sufficient for distinction but not rare. Justice Coleridge says that when at Oriel it was "neither formed or finished." Like much else in Arnold it took shape afterwards at Laleham. His life now divides into three portions: five years as Fellow of Oriel under all the incitement which that implied, nine years at Laleham of quiet growth, and fifteen at Rugby of strenuous action. At Oriel he was the contemporary of Whately, Hawkins, Hampden, and Keble, the older, more purely intellectual, and more stable men of the distinguished band. Newman succeeded to his fellowship, and the rest came after, but he knew the men and the state of mind out of which the Oxford movement rose. In the state of mind then prevailing, and in the apprehension that in the great flood of change religion would be lost, he largely sympathised. If you ever have opportunity go and see the antique court-yard of Oriel, for in the friendships formed there was the making of much modern English history.

As regards work he took a few private pupils and read largely in a chaotic manner in the libraries. Ere he left Oxford he became a clergyman, not with any view to parochial work, for which he felt

that his shyness unfitted him, but mainly from the prevailing feeling that the profession of teacher, to which he felt most drawn, required this advantageous aid to position. His reading at Oxford included the ancient Christian literature, specially the works of Chrysostom, the preacher and the man of personal influence. Thus he was led to ecclesiastical subjects. And in facing the questions raised by taking orders his religious views both speculative and practical took distinct shape and dominance.

After five years, then, marriage drove him like many others from Oxford. At Laleham, a quiet and beautiful place near London and not far from Oxford, he settled to keep boarders and train them for the university or elsewhere. Here, where he brought his mother, his sister, and his aunt to stay, and where his children were born, home influences were supreme. There was time to study and to mix with ordinary life. There was enough quiet to let the various influences of his education shape themselves into habits. There was enough work to compel system and effort. Above all he was there on the lines of his future work. There for nine years he stayed—from the twenty-fourth to the thirty-third of his life, and there he came to his strength. Like others of modest and delicate feeling his real power was not manifest till he reached the place where responsible public work made self-forgetfulness a necessity, but in these nine years several changes were wrought. His stiffness and shyness passed into ease and frankness. His spoken language, previously embarrassed, became fluent. His written words passed from cumbrousness to clearness and sustained force. His scholarship became "formed and finished," and his interests gathered round Thucydides and Roman History. About the close of this period he became acquainted with Niebuhr's books on the latter subject, and these opened new views the value of which he probably over-estimated. When at Laleham he made his first visit to Rome, where he met Bunsen, on whose friendship, as a Christian and a historian and as a guide to devout German thought, he set ever-growing value. There also he began to preach,—largely from love of the occupation but also from the feeling that he must do something for men outside his own narrow professional field. There he began the system of personal friendship with his pupils, sharing in their amusements, encouraging them to be with him in his family and in his study, maintaining his hold over them with the whole resources of his wholesome nature.

Here we may notice that Arnold had all the private devoutness of

good Anglicanism and its readiness to visit and befriend the poor. Devoutness in him was deepened by the historian's realisation of the person of Christ as the centre of all. His interest in the poor was deepened by the conviction that the great social want of England was more sympathy between the rich and them, and by the feeling that since his own work lay amongst the upper classes he was bound to have relations of friendship with the others.

As his views took shape and his powers matured it was natural to look beyond. As he became conscious of his strength various fancies for the future appeared in his letters. A professorship of history in London University then being founded, emigration to Australia to aid in shaping in its infancy the new England of the future, transference of his establishment to Ireland to see what could be done towards civilizing and christianising the people by civilizing and christianising their gentry. Such projects became unnecessary when in the year 1828 he was urged to apply for the Headmastership of Rugby which had been vacant for some time. This he did, backed up by a letter from Hawkins, foretelling that if appointed "he would change the face of education in all the public schools of England," and he stepped at once into what he felt was his place, bargaining, with the confidence of strength, that if the Trustees were dissatisfied with his conduct they might dismiss him but that they were not to interfere. He knew that the successful head of a great public school must be a despot, though he may be a benevolent one.

The independence of what he felt to be a great position was reached, and he had a large income; but his outward life had necessarily few incidents of interest. A holiday run to Rome or elsewhere, utilised as far as possible for history and geography, occupied the vacation, or a visit to Fox How (a place near Ambleside and the residence of Wordsworth), which he purchased for a private home, and where indeed till very lately his aged widow continued to live. There was, however, one visit to Oxford in the last year of his life when he had been appointed Professor of Modern History which had the aspect of an impressive public recognition of his power. The memory of his former connection with the University, the devotion of his old Rugby pupils, the known intensity of his opposition to the party of Newman, and the impression of his dangerous tendencies and professional success, united with his living view of History to secure him the splendid reception, the description of which is one of the gems of Stanley's biography.

Though late of maturing and dying so early, there is remarkable completeness in Arnold's life. Headmaster of Rugby it was his work to be. As that, first and last, the world knew him, and as such with all that was in him he was and is that school's possession. Fifteen years he fixed as the limit of time for one man to continue with profit to be head of a public school. After that his scholarship would lag behind and he would lose the spring of physical youth needed to be a sympathetic leader of boys. He had just closed the school for the summer half of his fourteenth year and was preparing for a holiday when his call came. After two hours of very painful but intensely conscious illness, during which he said to his son, "Thank God for me, Tom, for giving me this pain: I have suffered so little pain in my life, that I feel it is very good for me," he closed his life and work. He died of *angina pectoris* at Rugby, on Sunday morning, June 12, 1842, the day preceding his forty-seventh birthday.

He used to lament that Rugby had nothing great in its past to move that veneration which is always so hard to rouse in well-to-do English boys. The first time I was able to visit England I went there to see for Arnold's sake the school, the room he taught in, and the chapel in which he preached. I found, as every one who goes there finds, that he has himself become its hero and its saint. The country in which Rugby lies is rich, but uninteresting. The town has come to be chiefly a railway centre. The school buildings are of the poor modern Gothic so often seen,—those of his time, at all events, having nothing to attract. The chief entrance is in the bottom of a square tower. In its upper storey, entered by a turret stair, up which he used to rush two or three steps at a time, is the room where he met his highest class, and there they have preserved the plain wooden chair and the small table where he sat and taught. The chapel has been somewhat enlarged, but his grave is near the pulpit from which he spoke to his boys. Fifty years have passed since he was laid in it, and his early death makes him now seem an old-world man, yet Newman who stepped into his vacant fellowship at Oxford died but the other day, and Arnold's spirit and point of view are those of our time much more than of the years in which he lived.

To an uncommon extent his characteristics and his studies found all of them their proper application in the work of his office, where he fulfilled the remarkable prediction made by Hawkins before his appointment. As an educator and as a scholar, as a historian and

as a theologian, as a preacher and as a speculative thinker in the ecclesiastical and social fields, a thinker taking account of all the influences that unite to mould and govern man in Church and State, —all that was in him found outlet and result in the work of the school. How then, did the various parts of his mental outfit thus unite? I take his peculiar strength and the best lesson of his life to lie in this. He realized that all things in a man—his qualifications and attainments—all things in the nation—its institutions and occupations, secular as well as sacred—all knowledge—ordinary and scientific—have a place in the kingdom of Christ, are under his present direction, are means by which he speaks to and guides his servants and men generally, and are to be used by the Christian man for Christ's service without fear. In other words, it is the principle, which a Hindu above most men should with sympathy recognise, that all life has a religious bearing. His favourite motto was the sentence from St. Paul—"whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." Nothing can be right unless aimed at the Christian end and directed by Christian rule; and the Christian end is best served when every suitable human influence is frankly brought to bear in its behalf. This implies bringing religion into education, this gives value to the results of scholarship. The end which Christ proposes is the key to the whole history of every nation. The religious Governor is alone fitted to rule men according to the widest plan and on the soundest principles. The Christian teacher alone can touch all the springs of the mind. Hence in every field of thought and work the Christian man is the best equipped for success. The Christian Scriptures are the record of Christ's words and deeds. The interpretation of these should be completest where all human knowledge has fullest sway. Neither in Scripture nor in history nor in thought can we draw a line distinctly between the sacred and the secular or between the divine as administered by Jesus Christ and the human as we see it in the life of men.

The ideal of the religious life, both in the Christian and in other faiths, may be sought under two forms—preparation for another world, held to be different from this, and right living in the world that is, as the best preparation for every world that can be. Newman and his friends took the first view, Arnold the second.

Probably he did not realise as he might have done the principle of self-denial even towards good things which in a world like the present must accompany Christianity. But the intensity of his

anxiety "always to know what the will is, and when it is known, always to be ready to do it," seems to have carried him past it as a a speculative difficulty. Probably also he did not realise how in men less earnest than himself the desire to see good in all things is apt to pass into tame toleration of what is wrong.

These leading convictions enabled him to unite all his capacities and his knowledge, all his youthful instincts and depth of sympathy with his power of will and supreme devotion to duty, and to apply the whole and no part barren to the work of the school as his work for men and God. When at Laleham he had formed his own notions of Christian education, and while a candidate for Rugby he wrote to a friend that he longed to take rod in hand and see whether there were not in the public school system some elements of nobleness that might bear fruit unto life eternal. There is a difference between English education as it lay to Arnold's hand, and the Scottish, which is more akin to the educational methods with which you here are familiar. While the typical Scottish school is a day school, in England it is a boarding school. This springs from the conviction prevailing in Scotland that the best education is for the many. The English idea has been, hitherto at all events, that it is for the few who can afford to be sent from home to live. The ideal of English public school education does not appear to have been very high during the century before Arnold's time—just to make boys take their place with other English gentlemen. The highest part of the nature there was little effort to reach, but much was done to develop the characteristic English independence by allowing a great deal of freedom in the general life, and there was much unmerciful punishment which required pluck and self-control to bear. Although the school of Rugby was less select and aristocratic than Eton or even Winchester and Harrow it was not pretended that learning was the chief object there, and certainly it was not religion.

Arnold's portrait displays a face not large but with features strongly marked. The forehead is not visibly expansive but rising high behind the hair, which is dark and somewhat rough. The lines of the brow, especially the perpendicular, are deep and distinct. The eye is large and soft and sympathetic. The mouth, shaven and therefore visible, is full of will. It is the picture of a man of force.

ALEXANDER MILLER.

THE BÁB AND THE BÁBÍS:—I.

Mirzá Kásim Beg, writing in the year 1866, says: "From its first appearance the teaching of the Báb has been distinguished from all other reforms, which have hitherto been produced in Persia or the East generally, by a well marked aspiration towards truth and towards liberty of conscience. Although in the development of the doctrine human passions and fanatic strife have left their impress, yet we can perceive some things which are directed toward good desires and towards the freedom of the human will."[1] He also adds: "There is not in the history of Asia a schism so remarkable as that of the Báb. It owes its extraordinary success to the zeal of its Muríds, or disciples. Amongst these are women who have played an important part, great lords of the Shah's court, and, from the ranks of the Ulamá, the Seyyids or descendants of Muhammad."[2]

These are the words of a thoughtful Musalmán who is in no sense a friend to Bábíism but who seeks to give a fair historical account of the Báb and his followers up to the year 1866. The subject has more recently been investigated by Mr. E. G. Browne, Lecturer in Persian to the University of Cambridge. His work, *The Episode of the Báb*, is a most valuable contribution to the knowledge of a movement as remarkable as it is little known. It brings the history up to the present day. A considerable previous knowledge of Muslim thought and ways is however necessary to the intelligent study of the few existing works on the subject.

No sect in modern days has suffered such persecution and survived. The movement is one which illustrates the mystical tendency of Persian thought, the fanaticism of the Mullás, and the barbarity of the rulers; but all the efforts of the Muslim Church and State have hitherto failed to suppress Bábíism, or to lessen the veneration in which the Báb is held by those who accept his teaching.

The Musalmáns of Persia belong to the Shía'h sect, which, itself formed by a revolt from orthodox Islám, has been more than any other section of the Muhammadan people subject to divisions. This is partly due to the character of the Persians and partly to a somewhat freer spirit, which, as compared with the Sunnis, the Shía'hs

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[1] *Journal Asiatique*, Sixième Série, p. 331.

[2] *ibid.* p. 333.

cultivate. Outwardly, it is true, there is not much difference, and the freedom is only a relative one; but under the garb of faultless profession, the Shía'hs have always held many esoteric doctrines and have secretly taught them. The Súfís, or mystics, are the best example of this, but the Bábís seem to have little or no connection with them.

In order to understand the special standpoint of the Báb and to have an intelligent knowledge of his claims as a religious leader, we must consider briefly the central and special doctrine of the Shía'h system. It is known as the dogma of the imámat. Sharastání defines it thus[1]: "The imámat is a light (*núr*) which passes from one to the other and becomes prophetship." "The Imáms are prophets and divine. Divinity is a ray (*núr*) in prophetship, which again is a ray in imámat, and the world is never free from these signs and lights (*anvár*)."

The Khalíf of the Sunni sect, though according to Muhammadan tradition he should be an Arab and a descendant of the Koreish tribe, is now a Turk, and may, practically, be a man of any race who can command the allegiance of the orthodox. Amongst the Shía'hs the Imám occupies this position not by election[2], or by virtue of any special capacities, but by divine right and his office is altogether spiritual. The first Imám, 'Alí, was appointed by Muhammad and the rest are his divinely ordained successors. They are believed to be immaculate, infallible, and perfect guides to men. "The Imámites believe that the Imám is preserved inviolate from sin and knows all things."[3] "The authorithy of the Imám is the authority of God, his word is the word of God and of the prophet, and obedience to his orders is incumbent" (*Hyátu-n-nafis*). It is said, "God calls the Imáms His word, His hands, His signs, His secret. Their commands and prohibitions, their actions too, He recognises as His own. Thus Sharastání: "The orders of the Imáms are divine." [4] As mediums between God and man they hold a far higher position

[1] *Milal wa Nihal*, pp. 133, 135.

[2] There is one exception. The people of Omán adopted the elective principle and held that the Imám might be deposed for misconduct. 'Abdullah-ibn-Ibádh (744 A.D.) was a vigorous preacher of this doctrine, and from him the sect known as the 'Ibádhiyáh takes its rise. The result of his teaching was the establishment of the power and jurisdiction of the Imáms of Omán. A full account will be found in Dr. Badger's *Seyyids of Omán*.

[3] *Jalálu'd-dín As Syútí.* Bibliotheca Ind'ca, Fas : v. p. 473.

[4] *Milal wa Nihal*, p. 132.

than the prophets, for "the grace of God, without their intervention, reaches to no created being." The Imám is the supreme Pontiff, the Vicar of God. The possession of an infallible book is not enough. The infallible guide is needed by the Shía'h. This is the general belief about the Imáms and their functions, though there are differences of opinion as to the succession. Setting aside the smaller and less important sects, we may notice the two principal ones. The Ismá'ílians, who reckon 'Áli as the first Imám, believe in twelve.[1] The other sect is that of the Imámites, who hold that Sádiq, the sixth Imám, was the last one who publicly exercised the office, and that after his time, not after that of Imám Abu'l-Qásim, the succession of the concealed Imáms commenced. It is not at all necessary to enter into the question of these different opinions. The point which now concerns us is *that both* sects equally believed that there never could be a time when there should be no Imám. "The earth is never without a living Imám, though concealed." "He who dies without knowing the Imám, or who is not his disciple, dies ignorant."[2]

Abu'l Qásim (Al-Mahdi) succeeded his father as Imám in the year 260 A.H., just one thousand years before the manifestation of the Báb. He is said to have disappeared in the year 329 A.H. and to be now living in one of the two mysterious cities—Jábulka and Jábulsa. It is believed that in due time he will reappear, that Jesus Christ will herald his approach, that then injustice and misery will be put away, that the true (Shía'h) faith will prevail, and that a millennium of happiness will be ushered in. Meanwhile, he is invisible and inaccessible to the great mass of his followers. At first, however, he held direct intercourse in some way with a select few who were the channels of communication between himself and the larger body. These intermediaries were called 'Gates' (*Abwáb*). Their names are Abú 'Umar 'Othmán ibn Sa'íd 'Umarí, Abú Ja'far Muhammad ibn 'Othmán, Husain ibn Rúh Naw-bakhtí, and Abú 'l-Hasan 'Alí ibn Muhammad Símarí. For a period of sixty-nine years these 'Gates', one after the other, were the medium of communication with the Imám. This period is called that of the 'minor occultation' (*ghaibat-e-sughra*). The day came

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[1] The names and order are as follows :—'Alí ibn Abí Tálib, Hasan, Husain, 'Alí (Imám Zeynu'l 'Abidín), Muhammad Bákir, Ja'far-e-Sádiq, Músa Qázim, 'Alí ibn Músá er-Rizá, Muhammad Takí, 'Alí Nakí, Hasan 'Askari, and Abu'l Qásim, or the Imám Mahdi. He is also called the Hujjatu 'llah (the proof of God).

[2] Sharastání in the *Milal wa Nihal*, pp. 146, 147.

at length when the last 'Gate', Abú 'l-Hasan, reached the end of life and the people begged him to nominate a successor, as his predecessors had done; but he absolutely refused to do so, alleging as his reason that "God hath a purpose which He will accomplish." That which the faithful had looked forward to with despair had now come to pass, and all intercourse with the Imám was at an end. This period is called the 'major occultation' (*ghaibat-e-kubra*). The importance attached to these men and to their position is seen from the following extract from the *Beyán*, a Bábi book to be explained later on, in which we read:—"For God hath associated refuge in Himself with refuge in in His Apostle, and refuge in His Apostle with refuge in His Imáms, and refuge in the Imáms with refuge in the Gates of the Imáms. For refuge in the Apostle is the same as refuge with God, and refuge in the Imáms the same as refuge in the Apostle and refuge in the 'Gates' is identical with refuge in the Imáms."

We next come to the time of Shaikh Ahmad (1753-1826 A.D.) the founder of the Shaikhí sect. He was a devout ascetic and a man of independent thought. He had a profound belief in 'Alí, and was devoted to the memory of the Imáms, whom he looked upon as creative forces, arguing from the text, "God the best of creators" (*Súra* xxiii. 14), that, if He be the best, He cannot be the only one. Mirzá Kásim Beg describes him as a teacher who by his virtues, austerity, and erudition was celebrated amongst his contemporaries. Disciples flocked to him from all parts. The special point of his teaching was that "God is immanent in the Universe which proceeds from Him, and that all the elect of God, all the Imáms, and all just persons are personifications of the divine attributes." According to this belief, he held that the twelve Imáms from 'Alí to Al-Mahdí were personifications of twelve chief attributes of God, and that, consequently, they were eternal. Amongst these Imáms, 'Alí holds the highest rank, being superior to angels, to prophets, and to Muhammad.[1]

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[1] *Journal Asiatique*, Sixième Série, tome vii. p. 458.

Mirzá Kázim Beg adds the following note:—"The scholastic Musalmáns say that the attributes of God are equal and of one quality; but to the human comprehension some appear superior to others, for example mercy surpasses severity. According to the doctrine of the Sifátíans, the attributes of God are eternally inherent in His essence. The Mutazalites do not admit this and say: 'There is only one supreme existence and that is God; otherwise, we must admit a multiplicity of eternal existences, which is contrary to the dogma of the divine unity.' The doctrine

The successor of Shaikh Ahmad was Háji Seyyid Kázim. He was a young man of a very strict manner of life and so mysterious in his actions that some of the more worldly-minded Persians looked upon him as foolish, but the greater part called him the Enlightened. The Shaikhí doctrine now spread all through Persia. In Irák alone there were more than a hundred thousand disciples. "However, they did nothing to call forth the opposition of the Mullás, nor any political repression: on the contrary, among the admirers of the Shaikh were a great number of state officials, and of the chief among the clergy; all proud of his fame and enthusiastic about his philosophy."[1] He died in the year 1843 A.D. and left no successor. According to the Bábí writers he appointed no one, because he looked upon Shaikh Ahmad and himself as forerunners of one who should shortly appear and be far more glorious than they had been. Mr. Browne gives the following translation[2] of a passage in the *Táríkh-e-Jadíd*, a Bábí history, which bears on this point:—

"When Hájí Seyyid Kázim had but recently departed this life, I arrived at the supreme shrines (Kerbelá and Nejef) and heard from his disciples that the late Seyyid had, during the last two or three years of his life, wholly restricted his discourse, both in lecture room and pulpit, to discussing the promised Proof, the signs of his appearance and their explanation, and to enumerating the qualities of the Master of the dispensation, repeatedly declaring that he would be a youth, that he would not be versed in the learning of men. Sometimes, too, he would say, 'I see him as the rising sun.' One day an Arab suddenly entered his presence and said, 'I have seen a vision touching your reverence.' On receiving permission he repeated the dream; whereupon Seyyid Kázim appeared somewhat troubled and said, 'The interpretation of this dream is this, that my departure is nigh at hand and I must go hence.' His companions who were present were much distressed and grieved at this intelligence, but he turned his face to them and said, 'The time of my sojourn in the world has come to an end, and this is my last journey. Why are ye so grieved and troubled because of my death? Do ye not then desire that I should go and that the true one should appear?'"

To Mullá Husain, one of his most distinguished followers, he said, "From whatever quarter the sun of truth shall arise, it will irradiate all horizons and render the mirrors of believers' hearts capable of receiving the effulgence of the lights of wisdom."

After fastings, vigils, and prayers for guidance the Shaikhís began

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of the Shaikhí school is that the attributes of God proceed from the supreme existence and by His own will become personified in blending with the human soul and spirit which also emanate from God."

[1] *Journal Asiatique*, Sixième Série, tome vii. p. 463.

[2] *Episode of the Báb*, p. 239.

to consider what was to be done in the matter of a successor, a spiritual director. They then went in different directions. Mullá Husain proceeded to Shiráz and there met with Mirzá 'Alí Muhammad who produced before him the signs of his call to his divine mission. Amongst these was his commentary on the Súra of Joseph, one of the chapters of the Qurán. For several days Mullá Husain pondered over these matters, and, after a long and severe struggle, became convinced that he had found in the young and ardent enthusiast before him, the 'Proof', the 'True One', the 'Sun of Truth', to whose advent Hájí Seyyid Kázim had pointed. "He wrote to his friends at Kerbelá that neither he himself nor any other of them was worthy of the high dignity of Murshid (or leader) and that that 'Illuminated One' to whom their late master had referred was alone worthy. I have found him at Shiráz and he is worthy to be the Murshid."[1] It is for this reason and because he so heartily espoused the cause of his new master that Mullá Husain is named the 'Gate of the Gate' (*Báb-ul-báb*) the 'First Letter' (*Harf-e-Awwal*) and the 'First to believe'. But this decision was not acceptable to all the Shaikhís. A party headed by Hájí Muhammad Karím Khán of Kirmán utterly refused to receive the Báb and became his bitterest persecutors. The Shaikhís thus became divided into two sects. One passed on to Bábíism of which it was, in a way, the source. At all events, it gave it strength and a rapid diffusion. The other was and continued to be in fierce conflict with it. However, the great majority followed Mullá Husain, and Mirzá 'Alí Muhammad became their recognized leader.

As the connection between the Bábís and the Shaikhís is thus so close, we must now see what was the special dogma of the latter sect. The orthodox Shía'h creed consists of five articles, which are called the pillars or supports of the Faith (*irkán-e-dín*). They are belief (1) in the unity of God (*tauhíd*), (2) in the justice of God (*'adl*), (3) in prophetship (*nabúwat*), (4) in the imámate (*imámat*), (5) in the resurrection (*ma'ád*). The Shaikhís set aside the articles two and five, for they said that there seemed no sufficient reason why justice alone of all the attributes of God should be selected as an article of the creed, and that there was just as much reason for inserting His wisdom, power, or any other attribute. They also objected to the resurrection as a special article, on the ground that belief in the

[1] *Journal Asiatique*, Sixième Série, tome vii. p. 465.

attribute of justice and in the resurrection is implied in the acceptance of prophetship. He who believes in a prophet accepts that which he sets forth, and these are cardinal parts of his teaching. To take the place of the rejected articles and to bring the number up to four they added a new one which they called the Fourth Support or Pillar (*rukn-e-rábí'*). The meaning of this is that there must always be amongst believers one perfect man (*Shía'h-e-kámil*) who can be the channel of grace (*wásita-e-faiz*) between the absent Imám and his people. Four pillars give stability to any thing, so no more are needed in a creed. The term 'fourth support' is primarily applied to the dogma that the concealed Imám must always have on earth some one who possesses his entire confidence, to whom he gives special spiritual instruction, and who is thus qualified to convey to the believers the wishes and wisdom of their invisible head. The term has, however, come to be applied to the person who fulfils this office. It is said that Háji Muhammad Karím Khán, the Shaikhí who refused to accept Mirzá 'Ali Muhammad as a leader, considered himself to be the Fourth Support. This, too, was the position of the Báb, at all events at first, for he claimed to be this 'fourth support', and thus to occupy the place held by the 'Gates', who were the intermediaries between the Imám and his followers during the minor occultation. Thus it is that Bábiism is connected with the very central doctrine of the Shía'hs, though in many other ways it has so far departed from accepted Muhammadan ideas as to form a new sect altogether. This will appear as we record the life and work of the Báb.

EDWARD SELL.

KAMALA: A STORY OF HINDU LIFE.

CHAPTER XIII.

KAMALA had to pass through new and strange experiences in her city home. After a few weeks of quiet and peace the castle of happiness she had so fondly reared for herself was rudely dashed to the ground; and she soon learned how great injury a capricious and weak, though at times well meaning man, was capable of inflicting on a sensitive wife. Her husband's nature was cast in a rougher mould, and he could not understand the keen pain that his words and actions often gave to Kamala. He was kind at first, but Kamala soon found that his moods changed.

Kamala's sisters-in-law both lived in Rampur, and Ganesh often visited them. When he returned from their houses he always seemed quite a different man. The venom that they poured into his ears made him silent and moody. This was at the commencement of their stay in the city, when Sai was absent from Rampur in her mountain home. One day after his visit to Ramabai, Ganesh told Kamala that his sisters had called her stingy and avaricious, and that they suspected that she saved without his knowledge and that was why he had not money to spare for them. This he told her frankly; and Kamala felt that he knew her better and that his confidence in her was not shaken; but sometimes when he came back and looked gloomy and would not open his mind to her she felt sad and desolate. Other little circumstances also happened that embittered her existence for the time being. He spoke thoughtlessly, and his words often cut deep into her heart and rankled there. They were just little incidents that led to such a strained relationship between husband and wife. One related to an upper cloth which was brought for sale by a merchant. Kamala thought that she had a right to speak out her mind about the article, which she considered very inferior, and when she was ordered to pay for it she went straight to Ganesh who was talking to Ramabai's steward, and told him that the cloth was not worth the money. Ganesh resented her interference, thinking that she regarded herself as superior to other women in having an independent judgment, and that she was too bold in speaking before a man who was intimate in his sister's house. He turned sharply on her and said: "Pay at once." The words were harmless, but the manner in which they were uttered frightened her, and she went in wondering what had come over him. But when after a time he came to her and said that she was a mean, low woman, no better than a grass-cutter, and that she needed shoe beating to bring her to her senses, she was shocked at finding how much her innocent interference had irritated him. Her response after a time followed timidly.

"There is no dishonour in bargaining, so why should I fear to tell the truth?"

"Yes! you don't care for anybody. Not even for your husband. Even I am as dust under your feet. I am nothing in your eyes."

"Why do you talk like that? Why do you listen to what your people say, and come and taunt me?"

The venom that her sisters-in-law had poured in his ears was at work and she knew it. Had they not called her over and over again proud, conceited, not caring for anybody, mean and stinting?

That was what made her refer to his people; but at those last words Ganesh was so exasperated that he said.—"My people! How dare you speak of them in that manner? I wish I could beat your meanness out of you. Everybody laughs at you, and even that man there was chuckling at your low grasping nature." She felt as if struck down by these words, and sat on the ground. She thought that something dreadful was going to happen, and almost cried her heart out.

Another little incident that occurred soon after made Kamala think that her husband had entirely lost his confidence in her and filled her heart with greater despair, for she felt disgraced and demeaned by it. It arose from her servant's carelessness; and she found to her sorrow that she as a woman was even less than a servant in her husband's eyes. It was but the old rooted prejudice in the Hindu mind against women; but to Kamala, brought up as she had been, it was all new, and her pain was great when she discovered that the mistake of a stupid servant was laid to her charge. The servant was sleepy and did not take in an order given by Ganesh to buy three annas worth of each of three different kinds of sweets. Kamala, to make things plain, had said: "Mind, quarter viss of each." Her husband had been more than usually cheerful and kind that day. He was home from office early and said that he expected his sisters that evening. What, then, was Kamala's astonishment when the servant bought only a quarter viss of sweets in all. When questioned by Ganesh the servant looked stupid and defended himself, saying: "Ah! the *Bai Saheb* said quarter viss." Kamala turned to her husband with a smile and said: "How stupid! Did you not hear me say quarter viss of each?" But a look of disgust on her husband's face and a callous, sneering answer, "Who knows?" struck her dumb. Had he really lost all confidence in her? She sat down and murmured: "Yes! Who knows? Who knows?" till she felt almost mad.

Ganesh after a time seldom returned home early; and a strange restlessness came over Kamala, but she never disclosed to others what she felt. Even her faithful servant woman was a mere dumb looker on. She dare not sympathise with Kamala, for the latter would not allow any one to pity her or say anything against her husband. But in a city it is impossible to keep one's conduct

from being criticised by others; and Ganesh's conduct was being carefully watched by his neighbours. On one occasion a neighbouring woman visited Kamala; and with well-meant sympathy disclosed Ganesh's movements to her. After that came the silent acting of one of the most heart-rending dramas of life. Kamala used all her winning powers to coax her husband to come sooner from office, for she knew the cause of his staying away. He looked at her suspiciously at first, and then laughed and asked whether she had forgotten all the quarrels. Kamala put her head down and said that if her lord had forgotten she had forgotten too. She begged that he would never misunderstand her any more and told him how it cut her to the heart to think that he thought her mean and lying. Ganesh was good-natured. So he promised to come soon the next day and did so. But ah! how disturbed he was, how absent. Kamala, suspecting the cause, wondered whether Sai was waiting for him in some of their well known haunts. "Was he thinking of Sai?" she said to herself. "Oh, that he should be false to me and attracted to her so!" He was positively miserable, she thought; he spoke not a word, but after gulping down some sweet cakes he rose and said that business called him out. What business, she thought she well knew, as she saw him going along the way leading to Sai's house. She went inside with a sigh and then for the first time after long months taking the mirror in her hand she looked at herself. She had changed terribly. Her miseries were telling on her. Her face had become thin. "Ah, Sai, Sai," she groaned, "why do you come across my path? Is not what I have to bear enough for me already?" The next day Ganesh looked crest-fallen in Kamala's presence; and at her direct words he put his head down like one guilty and made feeble efforts to please her. After he went out poor Kamala experienced another kind of feeling. She felt severe pangs of remorse at the thought that she had judged ill of her husband. Why did she argue with him, and utter such words to him? Perhaps he did not mean anything when he said: "Who are you to interfere with my pleasure?" The words had probably escaped his lips unwittingly; and she had taken them up and harped on them as only a mean woman would and made his life miserable. How very sad he looked in the morning; and now what would he feel? He would be more than ever estranged, he would feel that he was married to a woman who did not scruple to think everything evil of him, and he had been so noble, so good, so unlike other husbands,

for he had really tried to please her often. She made herself miserable the whole day, crying and thinking of all her words, and putting her conduct in the worst possible light. No! she did not deserve to have a husband like him. How did she ever happen to say such cruel things? Oh, that somebody would trample her down and show her her own low mean nature, and then she would learn to avoid such mistakes. There were, however, grounds for Kamala's feeling miserable; and it was simply her own noble nature that made her accuse herself and bring herself low even to the dust at her husband's feet.

As days passed Sai even began to frequent the house and to come and go as an ordinary visitor. Whenever Kamala remonstrated with her husband or even alluded to Sai's coming so often, he silenced her by saying that there was no harm in the visits, and that it was a woman's low jealous nature that saw evil in everything. He even expressed surprise that she of all women was given to such jealous suspicions. The time, however, soon came when Sai visited regularly in the evening, and she it was whom he called immediately on his return from office, while Kamala sat out in the backyard long into the darkening night. Sai chatted and talked; and he answered in a gay spirit of raillery. Kamala he scarcely took any notice of. She thought of the time when if she was silent for a minute or absent looking in his presence, he made a great deal of her; and asked herself what had changed him so completely. His eyes now fell on her with a blight. His spirits were damped at the sight of her. "In what way is Sai my superior?" thought Kamala. She had a bold air of confidence and laughed and talked immoderately—Kamala thought also immodestly—but she was not beautiful. She reminded her of a snake, especially when she looked askance at Kamala herself with an air of triumph. Kamala wondered how long this galling servitude and this miserable existence were to last.

One evening an incident happened which gave rather a serious turn to the situation. It was a festival day at Rampur. Ganesh had not gone to office; and so left home earlier than usual. Kamala had keenly watched him that day and had suffered intense mental agony at seeing him hurry out so as to avoid her company. She was standing at the door when to her surprise she saw Ramchander, her father's nephew, coming towards the house. He came dressed differently and not as usual in the mendicant's garb, and walked straight to the door of the house. Kamala, knowing the whole story of his life, did

not wonder now at his appearance and the change in his dress. She felt suddenly as if she were living another life altogether. Her own mother's story came back to her mind, and she felt as if she were living in the higher atmosphere of her mother's house. Ramchander asked first for Ganesh, told Kamala of her father having been ill again in one of his mountain haunts, and of his own inability to come to the Rampur side. His own mother had died and he had to look after the affairs of his house and his property. He said that he might take Narayen with him or leave him near Arunyadaya as he chose. He had to look after his own father's affairs as well, but messages would come for Kamala, he said, and she was to keep them informed of her welfare. He had come specially to inquire after her health at Narayen's request. He timidly hinted about the child. "Ah, a girl! Whom was it like?" and Kamala ran in to bring it and entreated Ramchander to stay till her husband came; but he said he could not as he had to go on to Anjinighur. He had just come from Sivagunga, where he had expected to see her. He had, however, seen her father-in-law there. To him he had told the whole story of her father's life, for her father thought that her husband's people should know all about her antecedents and that she would inherit all Narayen's property. Then he added a word of caution: "Be careful of Sai. I hear she is here." And when going he looked down a moment and said: "May you be happy, very happy, in your husband's love." At these words the tears rose in her eyes but she soon suppressed them. Ramchander looked at her kindly and said: "You know that after your father I am your guardian and you will have no lack! You must not cry. You are the happiest of girls, for if you want anything there is plenty at your father's house, and all will be at your disposal." With these words he hurried out.

Ramchander stood talking in front of the door inside the yard under the *neem* tree. All round were heads peeping from neighbouring houses. The servant woman, too, was listening to every word; and whispered to others:—"It is Kamala's relation for a wonder! Just fancy Kamala having a relation."

That evening Ganesh returned with Sai. Kamala did not appear disturbed, for her thoughts were wandering far away. She was anxious to tell her husband of Ramchander's visit, but Sai's presence, somehow, deterred her from doing so. Ganesh was, however, looking unusually disturbed and absent. Sai sat on the

zhopala (a wooden swing) as usual, laughing and chatting, but this time with gleams of triumph which jarred on Kamala in spite of her outward calm. She jeered at the house, at the things in it, at the way in which they were kept, and not stopping there she even ordered Kamala, saying: "Here, get me that spittoon. Do some work at least, you evil faced girl!" Kamala appeared not to take any notice of her words; but something rose within her at the sight of Ganesh's unaccountably troubled and depressed look. She thought that the sooner the whole farce was ended the better. What cared she even if she lost her life? The pride that made her calm and indifferent suddenly left her, and the independent spirit of her parents, the spirit that made them leave their homes, preferring hardships to a life of luxury, was not altogether absent even in the gentle affectionate Kamala. "Don't you hear, you deaf lout?" said Sai, and turning to Ganesh. "Look at her: she does not mind me at all. Make her do it." Kamala was sitting with her back turned and her head on her knees. She was astonished at the turn of affairs. Never before had Sai behaved like this. Her husband's voice fell on her ears. "Here, rise and do as she tells you." With these words she felt a severe thump on her back and she rolled a few steps. But the tiger element in her nature was roused. She got up, suppressed the pain, and facing him said:—"You! You! to strike me for this. Take care that God does not strike you in return." He felt awed. It was an unusual thing for a woman to behave in this fashion, but she faced him and stood her ground. And emboldened by her victory she cried to Sai:—"Leave my house for ever. Leave at once. If you do not go I shall force you." And with extraordinary strength she pushed her out, while Sai kept appealing to Ganesh. But Ganesh seemed rooted to the ground as it were, and Kamala shut the door on Sai and returned, and saw that her husband stood where he was. After that she felt lifeless. The excitement of the moment had passed, and she sat down on the floor and gave vent to her feelings. Sobs, deep sobs, seemed to choke her. Her husband at last broke out:—"What have you done, you *Avadasa*. You have disgraced me before the public now. What shall I do? How shall I show my face outside? Are you not satisfied with the disgrace that you have already heaped on me that you add this too?"

"What have I done? I have done nothing," said Kamala. "I have only sent the woman away who took my place and who had not even the prudence of a dancing girl, but who was brazen-

faced enough to order me to work for her—me your lawful wife whom you loved so dearly once." Then she added passionately: "Why do you, my husband, do all this? Why can't we be happy as before for our beloved child's sake at least?" And she threw herself on the ground and clasped his knees.

"Yes! why?" said Ganesh with a cold contemptuous look at her; and then turning away from her said:—"You to talk to me like this in the face of what you have done, you, who are worse than Sai herself. You have already disgraced me and you shall suffer for it."

"Disgraced you? Why! what have I done?"

"Why do you feign ignorance, when I can read you through and through, when I have seen with my own eyes the man loitering about here?"

"What man? Of whom are you talking? O God! what is this?"

"You may well feign astonishment, but you cannot deceive me. Our forefathers' saying is true—'Never trust a woman.' You pretended to care for me in order to cast dust in my eyes, to make me believe in you, and leave you by yourself." And grinding his teeth and stamping his feet, he said: "You shall suffer for it. Why do you fall at my feet? You can put on the appearance of innocence very well. Just now you nearly staggered me and I thought you were innocent, I felt for a moment the old feeling, but it is gone. I see you in your true colours. I shall swear the child is not mine and turn you out."

"What, so much, would you really say that it is not your child? Ah, welcome death! I don't even want to know the name of the man you suspect. You to think of me like this. Who has told you this tale, for if you really think like this I shan't live long to trouble you? Do think again before you accuse me."

"What is there to think? I know what is true," said Ganesh coldly and sneeringly.

"Oh God! Why do you talk like this?" An icy chill passed through her at his strange sneering manner. She felt something bound round her heart and choking her. Suddenly she seemed to grow ten years older in experience; and standing up she said in a calm voice: "Kill myself I cannot; that would bring you into trouble. God will reveal the truth; but I will not stay here any more." Then she told him that if anybody asked about her he was to say she had gone to see her father who was ill. "It will silence all evil tongues and no disgrace will be attached to you."

"Here is some money," he said looking pitifully at her. "No,

I don't want any money. You shall never see me again." Something made her shudder and tremble as she walked, and she clasped her child and rushed out on to the dark silent road. Before she went out, however, she checked herself and called the servant woman to follow her, while Ganesh quietly looked on. She had not gone many paces before she stopped under a tree. The winds were howling on all sides and the darkened tree-tops rustled ominously. A long desolate plain lay before her. She said to herself; "Where shall I go? Not back to my child home at Anjinighur. No! Never! Never! A woman must die in her husband's house, and never return to her own home." Then a thought seized her and she almost ran on while the servant woman followed behind remonstrating. "Don't tell any one where I am going," she said. It was the most unlikely place that she made up her mind to go to. It was back to Sivagunga to her father-in-law's house. "It is they that must have put the idea into his heart; and I must go to them and live my life out with them."

The darkness thickened as she passed along a weird road that lay between two paddy-fields. The passion in her soul was driving her on. In vain the servant woman called to her and she madly clasped the infant to her breast, and scarcely stopped to hear the words. Her heart beat wildly and her head throbbed. At last through sheer exhaustion she sat down. "So this is what has come of all my strivings." The words, "This is not my child," rang in her ears with a terrible wildness, and she said: "Ah! what shall I do? Where shall I hide myself. How shall I destroy myself? Oh! welcome death, but how difficult it is for *Yama* to come. I implore thee, *Yama*, come." But what if death would not come. The future—the dreadful future—seemed to thrust itself before her. Death was her only solace; and she lifted her head up in wild agony. But what was the strange feeling that overcame her now? She felt suddenly a new experience that she could not describe. Above her head lay the vast expanse of the heavens with all its myriad glittering stars; and its silent immensity seemed to strike a thrill through her. The thought darted across her mind—What am I in this great universe, and what matter if I live or die? Just then her little girl woke, and seeing her mother gazing at the heavens, pointed her infant hands to the sky, and gave vent to a wild *whoo* of delight. Kamala was struck by the gesture, as little things will sometimes strike us. It harmonised, she thought, so well with the great silent magnificence of the scene above and she thought within herself:

Was the child appealing to God? Who made this unconscious innocent infant life, and who would take care of it after she died? Living things were cared for in some way or other; and a God—a wise, loving God—must be over all. She felt greatly calmed, and bowing her head ceased to think of the past. In the calm that came over her soul a message seemed to be whispered into the inmost recesses of her heart: "No, you must not die. You must live and show what a life of true innocence can be. You must win by love, win all hearts—stoop low, for nothing is mean. Arise and work, for your work lies in this world." She rose refreshed. A new life seemed to spring within her. The selfish sorrow vanished. She was going to live for others now and even for those who hated her. She would love, and show what love and innocence could do. She would bear all, even if they trampled on her; and one day Ganesh would know of it too. A soft sweet glamour spread over her and she was happy in the great sacrifice of self she had contemplated. It may seem strange that an experience such as this should have been felt by an ignorant Hindu girl. But even a savage is known to be impressed by grand inspiring scenes of nature, and Kamala, moreover, was different from other Hindu girls in that she had a highly cultured father and a learned mother; and she had herself learnt to feel and think.

Several circumstances and influences combined produced the change in Ganesh's conduct which led to his acting towards Kamala in the manner he did. He had hitherto steered clear of any troubles and had tried not to offend Kamala, but all the time he was getting more and more involved in Sai's clutches. Sai and he met behind the temple groves accidentally, it would appear, on several occasions. She began an intimacy with him only with the view of taking revenge on Kamala. Ramchander's callousness towards her had incensed her terribly, and she was determined to make the girl whom he thought so much of suffer in some way or other. Ramchander had wished Kamala to be happy in her home and he had said that he would be happy in her happiness. It was a new representation of a pure love to her, and she was angry with herself and envious of Kamala. She loved to have people at her feet, and she felt that Ramchander almost spurned her though he was intensely polite and obliging. Sai had contrived to meet him on several occasions in the mountain haunts, and in all their meetings he had maintained a quiet dignity and a proud reserve. Sai did not care for Ganesh much at first because she considered him

young and spiritless. But she exerted herself to make him her slave so as to induce him to neglect Kamala and even to send her away. She was also aware of the low esteem in which she was held by Kamala, and that was another cause of her hatred. She had a subtle attraction for Ganesh. She talked and laughed and exhibited a freedom and independence which seemed to him most fascinating. The more he was in her company the more she exerted herself to please him, till at last she found herself watching for him in the evenings and getting restless when he did not soon appear. Quick and sharp as she was she did not somehow grasp the other side of his character, his wish to please all and avoid troubles, and when he stayed longer than usual with her, a pleased soft expression would steal into her eyes, those eyes that were usually sparkling and keen, and the lips would part in a shy, pleased smile. It was a bewitching look. Ganesh caught the infection of her bright spirits, and he too got into the way of talking in a bright off-hand manner, and excelled even Sai in her keen witty sayings and clever repartees. Sai was astonished, and she who wanted merely to play with the man found that her affections began to be set on him. She tried to keep him long by her side and appoint places where they would meet as it were by accident. It was thus that they met behind the temple grove on the day on which Ramchander visited Kamala at her house.

"Ah! how late you are to-day," said Sai, when Ganesh came.

"Am I?"

"Yes! you ought to know that. See what a sight you have missed. That temple top was blazing with silver and gold as the sun touched it through the cleft of yonder hill; and the tank there in front,—the large sacred tank, whose bottom no one has fathomed, and in whose bosom, they say, a whole city lies engulfed—was as calm as a crystal and mirrored a moment ago a gorgeous city. From whence came those domes that I saw distinctly, those large mansions, and those broad paved streets? It was a silent city, a city of the dead, and I thought the enchanted moment had come, when, the sages say, a convulsion will take place and when the whole buried city will rise out of the lake, silent, solemn, and entire, the waters being swallowed up in the womb of the earth. Do you think such things are possible? Can you explain them by your wonderful new knowledge acquired in schools. When you did not come . . . Well! . . . There you missed a treat, and that is all I can say. Come! If you like we shall sit on the edge of the lake."

"Yes! we have nothing else to do. I was thinking of Kamala, how she would have enjoyed the sight." These words just escaped his lips unawares. Perhaps he had felt a twitch of remorse at the sight of Kamala's face as he came away, but he soon checked himself. Sai looked at him hard, and tossing her head said:—"*She* does not care. Do you think all have the soul to enjoy such things? She is accustomed to staying at home."

"Yes! when we make them stay, the poor souls."

"Do you mean to say she cares much for you and the places you visit, and natural scenes such as these? I know where her thoughts are just now," said Sai looking much incensed.

"Her thoughts! where can they be?"

"Not with you, surely."

"Then with whom?" asked Ganesh, with a smile, complacently looking at her.

"Don't you know the grand cousin she has, who adores the very ground she *touches? What are you compared with him? Clever* and learned and rich enough to buy you up even."

"I don't know of any such person. The *saniyasi* her father is poor enough and she knows none."

"Your heart is with her and that is why you excuse her", said Sai with flashing eyes.

"Why? what do you know? I like to see you angry, for you look so pretty, but why are you against my wife?" Ganesh was bent on mischief partly, and he wanted to arouse Sai's jealousy.

"I am not against her. I only show you where you are loved truly and where you are deceived. Kamala seems no doubt innocent and guileless."

"You must not talk of her like that. There are bounds to everything, and talk about a wife is always distasteful to her husband."

"The poor dove! That is why you leave her so much to herself."

"It is for you I leave her."

"Why do you do so?"

"I don't know," and he tried to hold her hand.

"And you, you think that such as I am am not worthy to talk of your wife?"

"I did not say that. Don't be angry."

"I who reserve all my time for you, I who try to please you. What does your wife do? She does not give two thoughts to

you. I tell you that even now perhaps she is talking to her lover. I heard of his coming before I came here, and even saw him inquiring for your house."

"How dare you say such things? She knows nothing of anyone's existence, and she talks to no one in her husband's absence. Don't try to make me angry." This he said seriously.

"Come, let us see," she said.

"See what? Are you playing with me?"

"I tell you she knows him, and I can tell you a great deal more, too."

"You cannot, you dare not. Let us go and see."

"Not so fast, not so fast. We shall go to Sarangapani's *wadi*, which is empty, and from the window overlooking your house we shall see if Kamala is talking or not."

As they went she pointed laughing to a gaily trapped horse that was standing at the corner of the street. But Ganesh was furious. He thought she was acting a great lie to torment him; but lo! from the window, what did he see? The woman laughed and hissed in his ears 'fool', and he held the window and strained his eyes, breathing through his compressed teeth. Was it Kamala, his own wife, standing near the half-opened door so suspiciously, and a man in front under the *neem* tree, half-hidden from the road? Kamala, the penniless, when did she come to know of this stranger's existence? He turned with questioning eyes, and Sai divining his thoughts turned away her head. She felt a throb of pain at his great suffering, and a momentary inclination to explain all came to her. But when he turned fiercely on her and said with a hoarse voice: "Are you satisfied?" the fiend in her nature was aroused and she retorted angrily: "Satisfied? why should I be satisfied? fool that you should feel so much for her. Why! she is an old hand at it all. I got it from his very lips that he saw her at Dudhasthal, too, I am sure without your knowledge, for you don't seem to know anything about him. Did I not say, Be careful of a *saniyasi's* daughter? He is the distinguished *chella* of Arunyadaya and Narayen's nephew and attendant, even the very man that summoned Kamala to Anjinighur when her father was ill. Now do you understand? Do you recognize in him the clever physician who attended Kamala? For after he came was not the cure miraculous?"

Ganesh groaned. "Stop! Stop!" he said. "But it is all true. Go on." But after a time—it seemed an age to him—he said: "Come, I will have my revenge. You shall live with me and I shall

get the truth out of her, but she will be made to feel the tortures of hell. Come, let us go home."

"Not so soon. You must take some food. You must not make a hubbub. Act the part of an unconscious husband and everything will be out. I don't like to see a quarrel. You can quietly send her away. I shall come and stay an hour or two to-day."

What happened afterwards has already been told. Now the reader will understand Ganesh's behaviour.

KRUPA SATTHIANADHAN.

LITERARY NOTICES.

William George Ward and the Catholic Revival. By Wilfrid Ward. London and New York: Macmillan and Co., 1893.

WILLIAM GEORGE WARD'S life falls into two distinct portions which influenced and were influenced by two of the most important religious movements of the century. The earlier portion was described by his son in *William George Ward and the Oxford Movement*, published some five years ago; the later is narrated by the same hand in the volume before us. But though the Catholic Revival is put forward as the prominent topic of the book, scarcely less interest centres in the personality of Ward, in the view given to us of Tennyson, Newman, Mill, and other great contemporary Englishmen, and in the important controversy which Ward and other Christians waged with agnosticism. It will thus be seen that the book is one of deep and many-sided interest,—one which all who wish to understand the history of the last fifty years in its religious and philosophical aspects cannot afford to leave unread.

The testimony of those best qualified to judge assigns to Ward the real leadership of the Oxford Movement from 1841 to 1845. It was under pressure from him that Newman wrote Tract XC.; it was he whose 'Ideal of a Christian Church' forced from the University a pronouncement which drove first Ward then Newman and others to definitely join the Church of Rome. This was in the last months of 1845. English Catholicism, while rejoicing over the influx, was scarcely prepared for it. Newman has given a vivid description of its condition at the time. It was looked upon as a strange survival of a dead world. An Irish harvester and an eccentric gentleman were its representatives. It scarcely was as prominent as the smaller sects. It seemed to shrink from publicity, its community was "a people that shunned the day."

To such a community the Oxford converts were necessarily objects of

suspicion. Consequently, when after a year's retirement Ward went to Old Hall, the English successor of Douay, in the hope of being allowed to share in the teaching, it is not surprising that the head of English Catholicism met him with the words, "We are glad to welcome you, Mr. Ward. Of course we have no work for you."

Five years later, however, he was made Lecturer in Moral Philosophy there, being transferred the next year to the chair of Dogmatic Theology. For seven years he was thus occupied, and this was the happiest portion of his life. Difficulties indeed there were to be overcome, for many Catholics naturally mistrusted a professor of Theology who was at once a new convert and a layman. But Ward's zeal, ability, and humility overcame all opposition. Not only was his subject congenial, but the fact that he regarded his pupils as the great hope of his country created in him a devotion to his work which combined patriotism and religious enthusiasm. It is universally allowed that more than any other he had over the rising Roman priesthood of England an influence which made for zealous aggression and deep religious devotion.

But he was to play his part on a wider stage. Roman Catholicism was passing through a crisis in which the Oxford converts could not fail to be anxiously concerned. The new life which the French Revolution had brought to Europe necessarily created new difficulties for the Papacy. What was to be the relation of Rome to the 'Liberalism' which was making itself felt in every department of life? The first feeling in Southern Europe was that Roman Catholicism was irreconcilably opposed to the new spirit, was indeed the only stay on which the world could rely for support against the anarchical tendencies of the revolution-principles. Hence sprang the new Ultramontanism which put forward the Papacy as the hope of Europe. De Maistre was the apostle of an alliance of Rome with absolute monarchy as a means of securing unity and effective authority in opposition to the disintegrating and disorderly forces of the age. De Bonald reached the same standpoint from another side, opposing the Church as the depository of traditional truth to the misguided restlessness of Liberalism. Stolberg and Schlegel originated a similar movement in Germany, but even Ultramontanism could not escape the influences of the times. Lamennais endeavoured to combine it with democracy, and pressed for an alliance between the Papacy and the people, seeking in 'universal consent' the ground of Papal authority and Catholic belief. Montalembert and Lacordaire went further. They welcomed all the culture, all the liberty of the age, and tried to make the Roman Church the patron of progress. But this only served to accentuate the opposition of another party to all that was liberal. Veuillot and his friends rushed to the other extreme. They emphasised all in Catholicism that the modern spirit shrank from. Absurd legends were their favourite

theme. They regarded the world as quite apart from the Church, as an enemy not to be reasoned with. Narrowness and credulous faith were to them the highest virtues. Such was the state of Catholicism on the Continent. In England the same tendencies produced a distinction similar though not so clearly marked, nor resulting in the same bitterness. It was impossible that English Catholics should be unaffected by the dominant spirit of progress. The Oxford movement was itself avowedly a reaction against Liberalism. Ward had been characterised as 'Tory Leader' at Oxford, but what he feared as the outcome of Liberalism was not so much political as religious unsettling. But others were broader-minded than he. Sir John (now Lord) Acton was the leader of a school of English Catholics who endeavoured to link their Church with culture and progress, seeking in reason the guide to truth. Newman for a time tried to hold the balance even, but failed. In 1862 Acton became Editor of the *Home and Foreign Review* in succession to him, and made it the organ of the Liberal school. It immediately came under the censure of the English Catholic Bishops, and Cardinal Wiseman prevailed on Ward to become Editor of the *Dublin Review* to counteract its influence. But the disastrous competition was not long to continue. The *Home and Foreign Review* praised an address of the great German Liberal Catholic historian, Döllinger, in which he disparaged scholasticism. The Pope issued a brief condemning the views expressed in the Review, whose Editor thereupon felt bound to suspend publication, but appealed to time to justify the line he had taken. Ward went to the other extreme. He wanted no reason in such matters; the authority of the Pope was all-sufficient for him in religion and philosophy. Nothing pleased him more than what disquieted many—Papal pronouncements on matters of all kinds. "I should like," he said, "a new Papal Bull every morning with my *Times* at breakfast." To every Papal brief he gave the widest possible interpretation, denouncing as *minimisers* all who shrank from pressing it too far.

His extraordinary Ultramontanism carried him far beyond his English contemporaries. Even Manning could not follow him, and with his old idol Newman his relations became exceedingly strained. A favourite scheme of Newman's—of founding an Oratory at Oxford so that young Catholics might obtain the benefits of residence there—Ward strenuously opposed as a concession to Liberalism. On the other hand Newman was known to regard Ward's attitude of 'profound intellectual submission' to the Pope with some distrust, and to have accused him of exaggerating differences and pursuing a method which was a menace to unity. But on the whole Ward prevailed. Pope Pius IX. gave him tokens of approval. Manning, his candidate for succession to Cardinal Wiseman, despite his unpopularity at the time, was appointed by the Pope Archbishop of Westminster. Ward drew nearer to the Continental Ultra-

montanes, whose wishes the Pope more and more consulted. In 1864 the Pope definitely committed himself to their side by issuing the famous 'Syllabus' condemning liberty of conscience and Liberalism in general. While in itself capable of an interpretation not extreme, the circumstances under which it was issued made it a triumph for the narrow party led by Véuillot and Ward. They laid the utmost possible stress upon its condemnation of liberal thought. Newman accused Ward of setting up a tyranny and of making a Church within a Church. A little later he wrote, "I protest against your schismatical spirit." But Ward only revelled in the controversy, exulting in his triumph, and endeavouring to make it more complete by provoking his opponents to consult the Pope as to the soundness of his interpretation.

But this was only the prelude to the Vatican Council of 1870, when Ward, Manning, and Veuillot achieved their crowning victory in the declaration of the Pope's infallibility. The logical issue of Ward's work, it was disquieting to many, and drove forth from the Church of Rome Döllinger and others like him who, unlike Ward, had some knowledge of history and a liberal mind. To Mr. Ward this is the climax of the Catholic Revival, as it was the end of his father's ecclesiastical policy. But others will take a different view. The very name Catholic Revival will be challenged. The struggle here described marks, it is true, an Ultramontane movement, a revival or advance of Papal claims. But there are many who will think Lord Acton's appeal to time has been answered, that Romanism has done itself no kindness by allowing itself to be 'rushed' by men like Ward and Veuillot into antagonism to the spirit of the age. Well for it that the narrow illiberalism of Pius IX. has been succeeded by an opposite spirit in Leo XIII., and that Mr. Ward's 'Catholic Revival' has been somewhat counteracted by a *rapprochement* to a more liberal policy. But much of the evil remains. The secession of the Old Catholics, the feeling that Rome is suspicious of culture and hates the people, the knowledge that she sets tradition and Papal authority above science and reason, remind us of how far Ward and other extreme Ultramontanes injured the Catholic Revival and robbed it of its promise. It is perhaps conceivable that the Catholicism of Montalembert and Döllinger might have commended itself to the mind of the Anglican Church, but the Catholicism of Ward and Pius IX.—never.

This is the most important subject dealt with in the book. A word or two must be said, however, on another topic. Ward found better if less successful employment in his connexion with the agnostic controversy. Early in his career he had become acquainted with Mill as a friendly foe, on the field of metaphysics. But it was not until 1865 that he really entered the lists against his teaching on religion. He began by attacking Mill's position that free-will in man or God is impossible. Characteristically he selected the difficult problem of prayers for rain as

the point for treatment as regards divine free-will and the power of God to answer prayer. By a capital illustration of two mice in a pianoforte speculating as to the origin and laws of the sounds they hear he showed that even behind the laws we can observe God may be choosing events at man's request. With regard to man's free-will he admitted that the spontaneous impulses of the will are determined, but he maintained that man possesses a power of 'anti-impulsive effort'—which in practice gives him free-will.

But it was in the Metaphysical Society that Ward's best work was done. This Society, started by Mr. Knowles to counteract and if possible convert the agnostics, included many of the most distinguished thinkers of the day, Gladstone, Manning, Martineau, Clifford, Ruskin, Pattison, and Tennyson among others. Huxley and Ward were, however, the life of it, and when the latter ceased to be able to attend, it speedily collapsed. It was in a paper read before this Society that Ward dealt a fatal blow to Mill's system. Seeing that until intuition was admitted, Mill and his followers were not likely to accept Theism, Ward showed that memory implies intuition, for experience alone cannot justify our trust in memory. This essay is described as "falling like a *bomb-shell*" among the members. Mill admitted the intuitional element in memory, thereby surrendering the completeness of his system. Ward then proceeded to argue for moral intuitions—the sense of *ought*, the idea of good, &c. The multiplicity of these implies a Moral Rule and a Law-Giver—in fact God.

No space is left for what is perhaps the most interesting element in the book—the personality of Ward himself. This is one of the most amusing bundles of contradictions possible. The epithet which Tennyson applied to his truthfulness—*grotesque*—might perhaps be applied to all his qualities. Even his bigotry had its ludicrous side, for while intensely drawn to men like Huxley, he regarded any Catholic who differed from him in the smallest particular with intense repugnance. He had a keen sense of the ludicrous in himself as well as in others, and used to invite his friends to the grotesque sight of seeing him ride. While deeply religious, his ruling passion was for the theatre and opera. His reading towards the close of his life was mainly French plays. He told a priest he would die happy if only he could see the Bancrofts at the Haymarket. He disparaged intellect while he followed it. In his personal relations there was the same contradiction. A country squire, he had no interest in his estates or tenants. His children when young he never saw—but his control of them when adult he maintained till advanced age. To his brother he would not speak on principle. Most reverent in reality, he delighted in shocking people. Always rollicking, he was yet essentially melancholy. The champion of an historic Church, he was utterly wanting in the historic sense. The friend of Tennyson, he rarely read

a poem, and told the Laureate he ought to put notes to his poetry, for he could not understand it. The most paradoxical of talkers, he was the most skilful of dialecticians. The most narrow of Catholics, he was yet, as Tennyson called him, "most generous of Ultramontanes."

Such was Ward. But no such summary can do justice to the vivid description, illustrated by amusing incidents, which his son has given of him in the book before us. Bulky it is and full of matter, but to all who are interested in philosophy, the Church, or human nature, it will afford a rich and varied treat.

The Visible Universe. By J. Ellard Gore, F.R.A.S. London: Crosby Lockwood and Son, 1893.

The object of this work, as the author states in the preface, is not to propound any new hypothesis, but to explain and discuss theories which have been advanced and supported by well-known astronomers and scientists. Nor is it to propound or to explain any theory of the origin of matter itself: the Universe as we see it and its probable development from pre-existent matter form the subjects of discussion. In two points, however, Mr. Gore says, the Universe, as we know it, apparently comes into contact with the unseen. These are the force of gravitation and the luminiferous ether; and two short chapters are devoted to the constitution of the ether and of matter.

The first four chapters contain a popular account of the theories which have been advanced to explain the evolution of the solar system and the origin of the sun's heat. First we have a sketch of that part of Kant's theory of the origin of the universe which treats of the origin of the solar system. Next we have an account of the nebular hypothesis of Laplace and of the modification of the hypothesis suggested by Professor Newcomb. The chief objections to the hypothesis are also stated and discussed. In this connection the author makes large use of the investigations of M. Roche and Prof. G. H. Darwin. In the second chapter we have an account of the theory of M. Faye, which, although many of the objections which have been advanced against the theory of Laplace may with equal force be advanced against it, does more satisfactorily meet the claims of geologists and biologists regarding the time required for the formation of the earth's crust. The third chapter deals with the researches of the late Dr. Croll on the probable origin of the nebulous mass from which, according to the hypothesis of Laplace, the planetary system was originally evolved. Dr. Croll, it may be stated, supposed that this nebulous mass was formed by the collision of two dark bodies, moving directly towards each other with a high velocity. His theory goes further than any other theory towards a reconciliation of the claims of geology and astronomy, but unfortunately the bases of his calculations

are not generally admitted by physicists. In the next chapter, which deals with the fuel of sun, the chief conclusions arrived at by Helmholtz and Lord Kelvin are noticed. The fifth and sixth chapters deal respectively with the luminiferous ether and the constitution of matter, and the seventh gives an account of the general results arrived at regarding the chemistry of the sun and other celestial bodies. This leads up to a somewhat detailed consideration in the ninth chapter of the meteoritic hypothesis of Professor Lockyer. After considering the chief objections that have been advanced against this theory the author concludes that the weight of evidence is against it.

The ninth chapter is mainly descriptive. It treats of star distribution, and gives an account of the main features of the Milky Way. Then follows a chapter on clustering stars and star streams. The eleventh chapter deals with such questions as the determination of stellar parallax, the distances of stars and nebulæ, the proper motions of stars, and the sun's motion in space. The relative magnitudes of the stars form the subject of the twelfth chapter. The next chapter gives an account of the theories of the universe put forward by Kepler, Thomas Wright of Durham, Kant, Lambert, Michell, and leads up to a discussion of the celebrated researches and theories of Sir W. Herschel on the constitution of the Milky Way, and the visible heavens. The fifteenth chapter traces the course of sidereal astronomy from Herschel to Struve, and the next two contain an outline of the views of Struve and Proctor on the construction of the universe. One of the questions considered in these chapters is that of the extinction of light in space—a question that has an intimate bearing on the question whether the number of the visible stars is limited or unlimited. The author's opinion is that so far as our largest telescopes can penetrate there is no evidence that an extinction of light takes place, but he thinks the case may be otherwise when external systems are concerned. The conclusion reached in the last chapter, on infinite space and a limited universe, is that although we must consider the number of visible stars as strictly limited, the number of stars and systems really existing, but invisible to us, may be practically infinite.

The work, which contains several illustrations, is intended for the general reader as well as for the student of astronomy. It is clearly written, yet the greater part of it is by no means easy reading. This is usually the case with a book that gives the general results of elaborate and difficult investigations; and in the present work the numerous details that have to be borne in mind both in the descriptive and the expository chapters are somewhat taxing to the reader's memory and power of realisation. The book may be commended, however, to all who desire to know something of the subjects with which it deals. We have noticed a good many misprints in it, but none of them serious.

Macmillan's Colonial Library.

Grisly Grisell. By C. M. Yonge.

THIS, No. 155 of Macmillan's well-known series, is a tale of the wars of the Roses. Miss Yonge is on well-known ground when she deals with the romance of history. The present work gives us an account of an imaginary episode in that sanguinary struggle which destroyed the feudal nobility. The *motif* of the story is the womanly patience and heroic endurance of wrong manifested by the heroine, who is a replica of the "patient Griselda" of ancient romance. The plot is of the thinnest, and the situations do not altogether commend themselves as highly effective, but the gentle heroine commands our sympathies, and the reward she gains at last is felt by the reader to be but the barest justice.

The other characters are subordinated to the central figure, and only serve to bring out her qualities in stronger relief.

Miss Stuart's Legacy. By Mrs. Steel.

THIS is a powerful story of Anglo-Indian life in the Punjab. Full of interesting situations and still more of true and vivid descriptions of the people whom it brings on the scene, it rivets the reader's attention from the first page to the last. Briefly told the narrative is as follows. Miss Belle Stuart, after the completion of her education at home, has come out to India to join her father whom she has not seen since childhood. There is no one to meet her at the railway-station, but pity compels a certain Major Marsden, who happens to be there, to show her some little kindness, even though he prides himself in posing as one devoid of sentiment. Next morning she arrives at her father's house. Belle, with her fresh unsuspicious nature, is unnable to see the real character of her parent. A Colonel in the Commissariat he has long since lost almost all trace of his former rectitude. Before his daughter he preserves an appearance of it, but in his office it is only too evident that shady transactions have brought him completely under the thumb of an old usurer. A quarrel with him brings matters to a crisis, and one morning Colonel Stuart is found dead in his office by Philip Marsden—killed by an overdose of chloral. On the table before him is his last story: he has borrowed Rs. 10,000 from the safe and cannot repay it. Quick as thought the Major burns the paper on which the confession is written and places the requisite rupees in the safe. Thus is the Colonel's good name unsoiled. One of his executors is John Raby, a civilian. Cool, calculating, and mercenary, he would yet willingly marry Belle but for the unsurmountable obstacle of her poverty. This objection is unexpectedly overcome. Marsden has left with his regiment for Afghanistan, and while there he meets Raby, who is acting as political agent. To him he entrusts his will; by it £30,000 is to be Miss Stuart's legacy. It is not long after

Raby's return before Philip's death in an engagement is reported. The opportunity for the calculator has come. Belle has become estranged from Marsden by a piece of conscientiousness on his part which she construes into suspicion of her father. Within two months Raby and she are married. On the strength of his wife's legacy he takes a bold step; he leaves the service and gives himself up to indigo-cultivation. His scheme promises to be very remunerative, but the old usurer is enraged at Raby and meditates revenge. He persuades the villagers that the dam which is being built in the plantation is intended simply to ruin them. Though untrue, the report is believed, and soon acted on. Meantime the Major has again appeared upon the scene. Left for dead, he was tended by a faithful Afghan, and so by degrees came back to the land of the living. His old affection for Belle prevents him from withdrawing his own money from the concern, and he assumes in it the position of partner. At the time of the rains the rage of the village people reaches its height. One afternoon when the river is in flood, Raby finds them busily engaged in destroying the bund. Entreaties are of little avail. While John is struggling with the destroyers, and Philip exerts himself on the bank, with Belle helplessly gazing on the scene, suddenly the dam yields. The cold steel of an infuriated native is plunged with fatal effect into Raby: while his wife and the Major escape with difficulty. But for her the strain has been too severe, and when her child is born it is a weakly imbecile. This, however, is Miss Stuart's real legacy, and fixes her mission in life. In a home in England for such children she tenderly devotes her love to their kindly treatment. In the passing away of the little one the lovers are united, but this is only a minor addition to the story of the legacy. The painting of Anglo-Indian and native life is true and vivid, the colouring of locality is exquisite and memorable, while the characters are drawn with a clearness and finish which is extremely powerful. Who that has read the book can forget the heroic Dick Smith, or the typical Afghan, Afzul Khan, or the hateful usurer, Shunker Das, not to mention the high-souled Belle, or the mercenary Raby, or the manly Marsden? The descriptions of an Indian railway-station, and bazaar, of village still-life, and of the keen resentment of the people at any infringement of their *dustur*, are simply inimitable. It is difficult to give sufficient praise to this book. May Mrs. Steel give us many more such insights into her Indian experiences—the result of long and acute observation.

NOTES AND EXTRACTS.

The third celebration of the College Day took place on the 29th of December last. The day was spent very much as on the two previous occasions. The morning and forenoon were mostly given up to social

recreation and amusements of various kinds. From 2 to 4 P.M. a Conference of old students was held, at which business connected with the celebration of the Day was transacted, and at which Mr. T. Ramakrishna Pillai, the Secretary of the College Day Committee, read a statement in regard to the proposed erection of a statue to Dr. Miller. This scheme is now far on the way towards actual accomplishment, the execution of the work having been already entrusted to a skilled artist. The estimated cost of erecting the statue is Rs. 18,000, and of this sum Rs 10,500 has already been subscribed. It is to be hoped that Mr. Ramakrishna's appeal for further subscriptions will meet with an early and generous response. After the Conference came a conversazione, and then at half-past five a general meeting took place in the College Hall. At this meeting Mr. C. Ramachendra Row, Sahib, once more presided.

The attendance on this occasion was not quite so large as at the two previous gatherings, but there was no falling off in the enthusiasm with which the Day was celebrated by the *alumni* of the College. In the early morning it was evident that those who had come to take part in the celebration were determined that the day should be one of rejoicing. The same, too, was evident in the enthusiasm which characterised the proceedings of the general meeting in the evening.

While it was right that the Day should have been on the whole a day of rejoicing—of delight in the renewal of old friendships—it was meet that those who took part in it should pause and think of fellow-students and friends who would rejoice with them no more on earth. It were to be wished, indeed, that eulogy of the recently departed should be couched in more sober language than is usual in this country, and that those who cannot feel a personal loss in the death of any prominent member of the community should refrain from giving expression to their feelings as if they did so feel it. At the same time every one in whom the idea of brotherhood and the sense of nationality have began to take root may be expected to have a real experience of the loss sustained by his community in the death of such an one; and it is not for us to criticise too severely the way in which he expresses his feelings. In offering these remarks we wish it to be understood that we have taken the references made at at the general meeting to those recently gone from us rather as an occasion for offering them than as a reason for doing so. It was very proper that the Chairman should have brought to mind those old students of the College who had been called away since the last celebration of the Day. And since the meeting, while composed chiefly of men united by the bond of a common *alma mater*, was also a meeting of prominent citizens of the great Hindu community of South India, it was meet that reference should have been made in several of the speeches to the loss which that community has sustained in the death of Rai Bahadur P. Ranganada Mudaliar, who at the celebration of the previous

year had responded to the toast of the Colleges and Teachers of South India.

In proposing the toast of the Madras University Mr. S. Anantanarayana Iyer alluded to the much talked of want of affinity between the University and its *alumni*. He did not overlook the fact that something has been done to strengthen the bond of union by permitting certain graduates to elect two Fellows annually; but he complained that the privilege thus conferred was enjoyed by too few to be of any material benefit, and expressed the hope that a considerable extension of the franchise would soon be granted. Mr. C. Michie Smith, who responded to the toast, pointed out that time would do a good deal to mend matters, and that the Graduates' Association might be a bond of union. It seems to us that most of those who bemoan the want of opportunity of doing something for the University, forget that in this country the colleges are, and for some time at least must be, the University. If this fact were more clearly recognised than it is, we are sure that every graduate who wishes to further the interests of the University would find opportunities of doing so. It is of course natural that wherever he may be his warmest interest should be in the college that trained him. Still he may often be so situated that he cannot take an active continuous interest in its working and welfare; and in these circumstances it is his duty to do what lies in his power for the welfare of any of the affiliated colleges that may be within reach. He will no doubt have many opportunities of giving that kind of assistance which Mr. Cooper appealed to his hearers for when he asked their sympathy and encouragement in the work of education carried on in South India—a sympathy and encouragement which should not only be cordial but judicious and discriminating.

Mr. Cooper, who responded to the toast of the Colleges and Teachers of Southern India, proposed by Mr. H. V. Nanjandayya, gave an answer to some of the charges made against the system of education pursued in this country. It is said that though our colleges year by year turn out large numbers of graduates, they have as yet done little for the enlightenment of the masses or the culture of those who have received instruction, and little towards the production of a permanent literature. Mr. Cooper could not of course deny that there is some force in these statements, but he was not prepared to admit that they constitute a condemnation of our present system of education. He asked for time, an element as essential in the education of a nation as in the evolution of a world. Without the necessary environment it is impossible to hope for deep and wide-spread culture or to look for the growth of a literature; and only time can supply this want.

Dr. Miller replied to the toast of the Madras Christian College, which was proposed by the Chairman. In doing so he took the opportunity of reminding his hearers once again of the purpose for which the College

was established and the principles upon which its work is carried on. Its object is not to present for the acceptance of its students a narrow type of Christianity which limits the operation of God's Spirit and the manifestation of His love to a well-defined portion of the human race, but rather, after the manner of Christ himself, to make its instruction the means of implanting in them noble aims and a high ideal of life. Its professors trust not so much to the power of declamation and of words as to the influence of example and the power of noble deeds. What may be called their working creed has been well formulated by Tennyson in these words, quoted by Dr. Miller :—

> "Tho' truths in manhood darkly join,
> Deep-seated in our mystic frame,
> We yield all blessing to the name
> Of Him that made them current coin ;
>
> For Wisdom dealt with mortal powers,
> Where truth in closest words shall fail,
> When truth embodied in a tale
> Shall enter in at lowly doors.
>
> And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought ;
>
> Which he may read that binds the sheaf,
> Or builds the house, or digs the grave,
> And those wild eyes that watch the wave
> In roarings round the coral reef."

Working on such broad principles as these the Christian College seeks to counteract some of the evil tendencies of the present time. One of the most serious of these, Dr. Miller said, is the growth of materialism, or worldliness, or, to name the thing by its root principle, pure downright selfishness. This has been a characteristic of men in all lands and at all times, but, partly, perhaps, because of the disintegrating influence of western education, and partly because of the change that is taking place in the constitution of Hindu society, it is specially noticeable in this country at the present time. Wherever it has appeared it has appeared but to blight and blast and ruin all that is noble in character ; and so in labouring to counteract this great and growing evil the Christian College finds a work that is thoroughly Christian in spirit and aim and that cannot fail to have a lasting effect on the religious future of India. And there are many indications, Dr. Miller said, that the College does not labour in vain. The meeting in which they were taking part was, he said, a symbol that the College had done something towards this end, by binding all of them together by high and holy ties.

Mr. H. Naraina Rao proposed the toast of 'Our Young Friends', and in doing so asked those who are perhaps too ready to point out the shortcomings of young India to remember the somewhat peculiar conditions under which young men are brought up in this country. "All around them," he said, "our young men see the ignorance of ages, and we may pardon them if their own light occasionally dazzles them. Old beliefs are being washed away by the swift and strong current of western knowledge, old customs are changing, and old relations are strained. In this state of restlessness it must be difficult for young minds to preserve their mental balance. But our young friends in this Institution occupy a very advantageous position, for here their teachers aim not at destruction, but are bravely and strenuously endeavouring to construct. Here, from the example of men who have devoted themselves to noble ends with singleness and tenacity of purpose, they may catch an inspiration which will sustain them through life."

Mr. Upendra Pai, a student of the Senior B.A. Class, in replying to this toast, spoke of the pleasure and the encourgement afforded by such a gathering as that at which they were present to those who, like himself, had not yet gone forth to fight the battle of life. He also gave expression to the gratitude which he felt for the benefits he had received and the kindness he had experienced since he had joined the College. In the name of the students he expressed the earnest wish and hope that the College would long continue to carry on its great work, and that her *alumni* would year by year meet within her walls to enjoy one another's company, renew old friendships, and mutually encourage one another to live and work in a way that would not only be worthy of their *alma mater*, but would add fresh honour to her name.

Mr. R. Venkatarathnam proposed 'Our Absent Friends', and Mr. T. Ramakrishna Pillai replied. He alluded to the many telegrams he had that day received from absent friends in all parts of South India, and spoke of the College as the strongest tie that bound them together. The College, therefore, deserved their love and affection and ought to be to them a sacred spot, as were the groves in which they were taught to their fathers of old.

The toast of 'Our Guests' was proposed by Mr. V. Venugopal Chetty, and responded to by Mr. K. Deighton, who claimed an interest in the College on account of a highly prized friendship formed with its Principal when they sat together on the Education Commission.

The last toast, that of 'Our Hosts', having been proposed by Mr. P. Somasundram Chetty, and responded to by the Chairman, the proceedings terminated.

Our readers will remember that in his College Notes for December Dr. Miller gave a complete list of the Societies connected with the

College, and made some general remarks on the working and functions of such societies. It may not be known to all old students that the hall in which the most important of the societies hold their regular meetings was erected and fitted up by Dr. Miller himself for the special use of these societies. Towards the close of last session the members of these societies resolved to place a tablet in the hall as a permanent expression of their gratitude to Dr. Miller for his very practical interest in their welfare; and at a meeting held for the purpose of unveiling the tablet they presented him with an address, from which we quote the following sentences:—

"We, the members of the several student societies connected with the Madras Christian College, wish to express in a few words our gratitude for the immense service you have done to us and to those who may come after us as members of these societies, in having erected and fitted up for our special use the beautiful and comfortable hall in which we are assembled.

The students of this College, and through them the South Indian community at large, are indebted to you in so many ways that it seems needless to point to any *one* manifestation of your abounding generosity towards them and to thank you for *that* in particular. The beneficence of one who consecrates his whole life to the regeneration and uplifting of a people consists rather in the invigorating moral and intellectual atmosphere he creates for the healthy and harmonious development of their many-sided life than in any of the thousand means he may adopt towards his end. At the same time it does good to us who are the recipients of the benefits accruing from your self-sacrificing labours to contemplate the several forms in which your love for us manifests itself. And of these not the least important is the never failing interest you have evinced in the welfare and progress of the many societies which have shaped themselves among the students of this College."

THOUGH the great majority of our educated young men are far from taking the part they might be expected to take in advancing the cause of social reform, there can be no doubt that many of them are keenly conscious of the fact that the social institutions of India form an almost insuperable barrier to progress, and demand speedy readjustment. Few of them are prepared to put forth the effort or to make the sacrifice which such readjustment must entail, but many of them are convinced that something must be done, and would fain hope that in the near future an easier way of doing it than has yet been discovered will disclose itself. Thus, though the problem has hardly been grappled with in a practical way, many solutions or helps towards solution have been offered by those who have turned their thoughts upon it. In a pamphlet which we have had by us for some time it is stated that an association has been formed called 'New India', which has for its principal object the raising of the age at which Indian young men shall marry. In the

present circumstances of India this is indeed a very worthy object, and it is very probable that organisation will be of great service in the attainment of it. We should be glad, therefore, to extend our sympathy to the New India Association could we be certain in the first place of its existence and in the second place that it is being promoted by men who are more than mere talkers. But as no name occurs on the title-page of the pamphlet before us except that of the bookseller by whom it is sold we had better say no more about the Association in the meantime.

The pamphlet, however, is chiefly made up of essays on Indian social reform; and these deserve some notice. The writer is as keenly alive as most writers on this subject to some of the evils that beset Hindu society, and in some particulars he sees clearly how these evils must be got rid of. At the same time he displays to the full that want of the true historic sense and that inability to see things as they really are which characterise the writings of most of those who attempt to deal with social reform. There can be no doubt that he is right in his main contention, that is, that the practice of early marriage has proved a very great curse to India, and that every effort must be made to have the practice departed from. He is right, too, in thinking that before any real social progress can take place the religion of the people must be simplified and freed from the mass of rites and ceremonies in which it is encrusted. And further, he is right in advocating the extension of education and in pointing out the great importance of higher education in any national movement of advance. But his proposals in regard to these matters hardly appear to be based upon a consideration of what is really possible or practicable. Some of them seem to us to be of the same order of feasibility as the proposal that Government should immediately and for ever withdraw from the manufacture and trade in opium. And when, after indicating certain ways of raising the age of marriage, the writer remarks that if any of his suggestions should not find favour with the Government or the people, the only alternative left will be to appeal to the youthful male population of India, he points indeed to the place of hope but he does not take us very far forward.

Like many of his educated contrymen the writer delights in references to his great Aryan ancestors and to the times when India was one of the leading nations of the world. It is of course right and proper that a people who have a glorious past should take a pride in the great and noble deeds of their ancestors; and if an appeal to the past will move them to good works by all means let it be made. But there are dangers in dwelling so much on the past as is getting to be customary with Indian speakers and writers. That there have been times in India when great physical energy and great mental activity were displayed is certain, and there have been times also when parts of India at all events

were free from some of the ills that beset the whole of India to-day. But there is no historical warrant for the accurately limned picture of India's golden age upon which the people of this *kali-yuga* are asked to gaze, or for supposing that the golden age was so golden as it is pictured. Even if it was there is danger lest the contemplation of it should become an end in itself and the age itself be looked upon rather as an object of admiration than as an incentive to action. And admiration for the institutions of a bygone age may cause men to forget that what is most suitable for one age is not necessarily most suitable for another, and prevent them from giving due consideration to the fact that in dealing with the problems of its own time each generation of men not only has the experience of generations long gone by as well as that of each succeeding generation to guide it but also that it must be guided by the circumstances of its own time and not by the circumstances of any former time. There may be truth in the saying that history repeats itself, but it is very safe to say that the circumstances of India have never at any previous period of its history been what they are to-day. The practice, not by any means confined to India, of reading into ancient scriptures truths of which the writers never were conscious, is no doubt largely due to want of candour and inability to apprehend new truths produced by a too great veneration for the revelation of a past age.

On the question of caste the writer of the pamphlet before us has some very peculiar ideas. We learn from him for the first time that the only real restriction of the Hindu caste system is that which binds members of a caste to marry within their own section. We are ready to believe with him that under the operation of the forces at present at work in this country the system of caste is doomed ; but it certainly has not yet lost its power, and in spite of the statement referred to the writer does not appear to contend that it has, for one of the questions he sets himself to discuss is the question as to how long the caste system, "in the form in which it now exists, and with all its cast-iron rigidity," will continue to retard the cause of national improvement. There is one feature of caste that he holds in high esteem, and that is the restrictions it imposes as to marriage. The reasons he gives for holding this opinion are to us neither very clear nor very convincing. It is no doubt true that such restrictions have largely helped the Hindu social system to withstand the disintegrating action of foreign domination. But if it can be said, as the writer says, that the compactness and the solidity of the national life have been thus preserved it will hardly be maintained that this is all gain. If Indian society has thus been often preserved against evil foreign influence it has become very powerful in its resistance of influence for good. Other reasons assigned by the writer for the high esteem in which he holds the marriage restrictions imposed by caste are equally unconvincing. He says that because the Indian

Christians do not abide by these restrictions they have fallen behind in the race for national advancement. This statement involves two propositions which are clearly untrue. The Indian Christians are not falling behind in the race, from which it follows that the reason assigned for their comparative backwardness is inoperative. Though we do not think it would be for the benefit of the nation that natives of India should cultivate foreign matrimonial alliances, we cannot help feeling that the writer of the pamphlet shows more anxiety on this score than the occasion demands, and that his real dread is lest the forces now in operation should sweep away not only what he looks upon as restrictions of minor importance but also the restriction on which he sets such store, namely, the restriction by which Hindus cannot marry outside their respective castes. When he uses the word 'national', too, it is not always clear that he is thinking of all the people of India.

COLLEGE NOTES.

The most important event, of the kind that I usually notice here, which has occurred since the last number of the Magazine appeared, is the celebration of the College Day on the 29th of December. On that, however, I do not feel called on to remark. I have no doubt that the Editor will say all that ought to be said about it in another portion of the Magazine. I shall only congratulate the Committee on the success that—so far as I had the opportunity of observing—seems on the whole to have attended all their arrangements.

I hope that there will be better and larger accommodation available for at least the 'General Meeting' part of the next celebration of the Day. The College Hall is not all that might be wished, especially as regards its acoustic properties and the arrangements for lighting it. Of course it was designed much more as a place for conducting examinations in than as a place in which meetings should be held or speeches made. The Anderson Hall, however—about which I have spoken before in these Notes—will, I trust, be a much more suitable place for these purposes than exists in connection with the College at present. Hitherto, indeed, the acoustic properties of the building in question have been at least as bad as those of the College Hall,—or in my opinion decidedly worse; but I have every hope that the plan on which changes are to be made in the building will be the means of curing its defects. Work has fairly begun at the Anderson Hall; and, in spite of the endless delays by which Madras workmen contrive to annoy their employers, the hall will surely be fit for use long before the time for the next cele-

bration of the 'Day' comes round. It will add to the interest and picturesqueness of the celebration if, on future occasions, the old students hold their conference in the College Hall and march in some kind of procession across the quadrangle to the Anderson Hall, after the conference has finished its deliberations.

WORK has also got begun after some delay at the projected Sudra Home. I hoped till recently that it might be ready to receive its indwellers by the commencenent of the second term of the present year. I am now more than doubtful, however, as to whether this hope can be fulfilled. I shall do all I can to secure that a part at all events of the building may be habitable by the middle of July, but it has become impossible to give any decided promise to this effect. The structure is intended to benefit the students of the College, and through them the whole community, for many generations; and, though the loss of another term before it becomes available will certainly be a disappointment, the future must not be sacrificed to the present by over-haste in its erection.

I HAVE had numerous inquiries from former as well as present students about my reported intention of going on furlough this year. I suppose the rumour has arisen mainly from the explicit statement to this effect which has appeared in the *Journal of Education*. No such statement ought to have been made; because not only have I never in any way authorised it, but, at the closing of the College, I even expressly contradicted it. I referred then, and may refer here again, to the only slight foundation in fact which the rumour has. Some of the old students, for reasons which a good many of them are acquainted with, wish me to visit Britain at an early date. It is possible, though by no means certain, that, if I am spared till the summer vacation, I may make such a visit then, instead of coming here for rest, as I am in the habit of doing. And no doubt such a visit, if it should be made, will imply my being absent from Madras for a somewhat longer time than the exact duration of the customary holidays. This, however, is a very different matter from going on furlough. It will necessitate little or no interruption of my ordinary work. Nothing beyond this either is or has been in contemplation. Of course none of us know what unforeseen circumstances may at any time arise; but, at present, I have no idea of 'going on furlough'.

I MAY be allowed to refer to another personal matter. The kindly custom of sending Christmas and New Year greetings by means of tasteful cards, appears to be taking firm root in India. I have received a very large number of such cards this year from both former and present students—so many that, with the constant demands of the most varied

kind on my time and attention, it is quite out of my power to respond to them individually. None the less I am grateful to all who, by means of these cards or by ordinary letters, have testified to my having still some place in their memories and affections. I thank them most sincerely for their attention, and will thank them still more cordially if they will accept this general acknowledgment of the kindly feelings which I can assure them that I most fully reciprocate. To them and to all my readers I wish most heartily a HAPPY NEW YEAR.

WILLIAM MILLER.

SHEVAROY HILLS,
4th January, 1894.

SCIENTIFIC AND LITERARY JOTTINGS.

THE weather in Madras during December was fairly normal except as regards the rainfall, which was small, only 1·25 inches being registered, against an average of 5·29. The rainfall for the whole year was 43·98 inches, against an average of 49·02.

AN examination of the rainfall statistics at Madras for the period 1813-1892 brings out a number of features of considerable interest as regards the days on which rain is most likely to fall. In what follows no fall of less than one-hundredth of an inch is taken into account. During these eighty years rain has fallen on 6689 days. Of these 20 per cent have been in November, 19 per cent. in July, and nearly as many in August and October. Less than 1 per cent. of the rainy days have been in February, and a little over 1 per cent. in March. There are only eight days of the year on which rain has never fallen during the period under review, *viz.*, February 15, 20, 24, 26 ; March 15, 17; April 8, 12. There are 29 days on which rain has fallen only once. Of these 1 is in January, 10 are in February, 12 in March, and 6 in April.

The day on which rain has fallen most frequently is November 2 (45 times), but this is closely followed by July 31, October 31, November 1, 13 (44 times). The number of days on which rain has fallen on an average of at least one year in two is 5 in July, 1 in October, and 6 in November. It is very curious to note how certain days seem to be specially liable to rain, while others are just the reverse. For instance, the number of years in which rain has fallen on July 29 is only 27, while for July 30 and 31 the numbers are 42 and 44 respectively. For December 24 the number is 12, for December 26 it is 14, but for Christmas Day it is 23. One would hardly expect to find such large differences as these in observations extending over so long a period as eighty years, and it would be interesting to compare the results got for this period with the native

traditions, if we may so call them, as to the days on which rain may be expected.

Mr. H. H. Turner, who has been chief assistant at Greenwich Observatory since 1884, has been appointed to the Savilian Professorship of Astronomy in the University of Oxford, rendered vacant by the death of Professor Pritchard. The appointment is an excellent one, but Greenwich will suffer severely by the change.

The list of New Year's honours includes a Companionship of the Bath for Mr. Norman Lockyer, the editor of *Nature*. Mr. Lockyer has for long been prominent as one of the ablest exponents of the 'new astronomy', and especially for the boldness with which he has faced some of the questions rising out of spectroscopic discoveries. Many of his theories have met with little support amongst astronomers, but none the less have they served their purpose by proposing a working hypothesis which has directed research along very important lines.

C. M. S.

At the anniversary meeting of the Royal Society, Lord Kelvin took as the subject of his presidential address the relation between matter and the ether, with special reference to Hertz's discoveries. He began by showing how the modern doctrine of one ether for light, heat, electricity, and magnetism was really a development of the teaching of Newton. When the theory of universal gravitation was published it was generally regarded as involving the idea that matter was created simply with the law of universal attraction without the aid of any gravific medium or mechanism. This was strenuously opposed by Newton, but the idea of action at a distance through an absolute vacuum soon became firmly established and formed the basis of Boscovich's theory, according to which the various properties of matter were to be explained by mutual attractions and repulsions varying solely with distances between mathematical points endowed with inertia. But the discovery that Faraday made in 1837 of the different specific inductive capacities of different insulators brought about a return to Newton's conception of a medium through which and by which forces are transmitted. Nothing has yet been done regarding the propagation of gravitation, but "for electricity and magnetism, Faraday's anticipations and Clerk Maxwell's splendidly developed theory have been established on the sure basis of experiment by Hertz's work." "By sheer perseverance in philosophical experimenting Hertz was led to discover a finite velocity of propagation of electromagnetic action and then to pass on to electromagnetic waves in air and their reflection." "But splendid as this consummation is, we must not fold our hands and think or say there are no more

worlds to conquer for electrical science. We do know something now of magnetic waves. We know that they exist in nature and that they are in perfect accord with Maxwell's beautiful theory. But this theory teaches us nothing of the actual motions of matter constituting a magnetic wave. Some definite motion of matter perpendicular to the lines of alternating magnetic force in the waves and to the direction of propagation of the action through space, there must be; and it seems almost satisfactory as a hypothesis to suppose that it is chiefly a motion of ether with a comparatively small but not inconsiderable loading by fringes of ponderable molecules carried with it."

THE death of Professor Tyndall has taken from us one who has for long occupied a foremost place in the public mind as a man of science. His skill as an experimentalist, and his command of the English language made him a brilliant lecturer and a popular writer on scientific subjects. He consequently enjoyed a reputation as a scientist which was rather fictitious, his original investigations being of very minor importance indeed, compared, let us say, with those of Faraday, who was his predecessor at the Royal Institution, or Lord Rayleigh, who succeeded him as Professor of Physics at that place on his retirement in 1887. His best work as an investigator was what he did while studying at Marburg under Bunsen and Knoblauch, and afterwards at Berlin under Magnus, when he made his researches in connection with diamagnetism and the magneto-optic properties of crystals. His later work on radiation and the acoustic properties of the atmosphere is, however, also noteworthy. He was President of the British Association at its Belfast meeting in 1874, and delivered an address in defence of materialism which attracted a good deal of attention at the time, and drew from Professor Robertson Smith a most crushing reply. He had a splendid physique, and performed a good many exploits as an Alpine climber, being the first, for example, to climb the Weisshorn.

PROFESSOR EDWARD CAIRD, who for the last twenty-three years has occupied the chair of Moral Philosophy in Glasgow, has been chosen as the successor to Dr. Jowett in the Mastership of Balliol College, and has accepted the offer of the Fellows. As Professor Caird exerted an unusual personal influence over his students, and took much interest in all social movements, his departure to Oxford will be much felt. The Professorship of Greek in Oxford that was also rendered vacant by the death of Dr. Jowett has been filled up by the appointment of Mr Ingram Bywater, a distinguished scholar who has devoted much attention to the text of Aristotle.

Mr. Malabari, the well-known Parsee reformer, has written a book about England under the title of *The Indian Eye on English Life.* The *Athenæum* reviewer in his criticism of it says that it is a long time since he has met with so good a book. "In parts," he goes on to say, "these rambles suggest a sham book of travels written by an Englishman to amuse himself at the expense of his fellows, and here and there are as amusingly extravagant as Mr. Disraeli's famous skit of this description."

Mr. W. E. Henley, whose excellent anthology of poetry, *Lyra Heroica,* we reviewed last year, is now engaged in conjunction with Mr. C. Whibley on a series of selections from English prose writers. This series will differ, the *Athenæum* says, from any previous anthology, "in that each piece will be complete in itself as the description either of an action or a character." It is to be in three volumes published by Mr. Nutt, and the first volume was to be issued before the end of last year.

The *Academy* announces that Major Raverty has just completed the translation of the *Tarikh-i-Alfi.* This "most important historical work, written by command of the Emperor Akbar by some of the most learned men of his court, who made use of all the most valuable histories then known," has never been translated before. Major Raverty does not intend to publish it in separate form at present. His object in translating it has been to extract from it everything relating to Central Asia, Afghanistan, India, and Persia, for researches in which he has been occupied for many years.

RECENT PERIODICAL LITERATURE.

Perhaps the most important article in the December number of the *Contemporary Review* is the last. This is a rejoinder, by Mr. Herbert Spencer, to Professor Weismann's article on 'The All-sufficiency of Natural Selection'. Remembering the terrible fertility that is apt to characterise controversy as a species of literature, Mr. Herbert Spencer does not deal with all the points of Professor Weismann's article. And that there may be no suspicion of his making a selection convenient to himself he takes those contained in the first part of the article—that, namely, which was published in the September number of this Review. Before proceeding to deal with these points Mr. Herbert Spencer makes some observations on the general mode of argument adopted by his opponent. His most serious charge against Professor Weismann is that in dealing with evidence that lends support to his own theories he has a very different way from that pursued by him in dealing with evidence that lends support to antagonist hypotheses.

Passing to Professor Weismann's particular arguments Mr. Herbert Spencer first takes up the case of the progressive degradation of the human little toe. With much difficulty, says Mr. Herbert Spencer, Professor Weismann shows that the inherited and accumulated effects of boot-pressure—one of the causes assigned—are inadequate as an explanation of the fact, and assumes as the only other possible explanation a dwindling through Panmixia. Mr. Herbert Spencer expresses surprise that in this case his opponent should not have seen that there is another explanation, against which his argument does not tell. In the genesis of the human type from some lower type of primates we see that while the little toe has ceased to be of any use for climbing purposes, it has not come into any considerable use for walking and running. Moreover, the change from arboreal to terrestrial habits has naturally been accompanied by a great development of the inner digits, which in accordance with the mechanics of walking have come more and more into use. So far, then, is Mr. Herbert Spencer from admitting the validity of his opponent's argument on this particular point that he expresses his indebtedness to Professor Weismann for having drawn attention to a very strong evidence in support of his own theory.

In much the same way Mr. Herbert Spencer deals with the arguments adduced by his opponent from the differentiation of the various classes of bees and ants. In the case of bees he states a proposition, which, if it really means what it would seem to mean, is in direct contradiction to Weismann's hypothesis. It is that "one set of differences in structure and instincts is determined by nutrition before the egg is laid, and a further set of differences in structures and instincts is determined by nutrition after the egg is laid." Concerning Professor Weismann's crucial argument, that in the soldier-ants co-adaptation of parts has of necessity arisen without the inheritance of acquired characters, Mr. Herbert Spencer maintains that the whole question is begged when it is assumed that co-adaptation has arisen since there existed among these ants an organized social state. This social state, he says, presupposes a series of modifications through which it has been reached; and it follows that there can be no rational interpretation without a preceding inquiry concerning that earlier state in which there were no castes, but only males and females. It is here that Mr. Herbert Spencer finds salvation; and after reading what he has to say on this and kindred points many readers will, we doubt not, feel that so far as the attacks of Weismann are concerned, he is safe. That, of course, does not prove that he is right.

Mr. J. Rendel Harris contributes a valuable article on 'Tatian and the Fourth Gospel'. The object of the writer is to point out the influence of the recovered Harmony of Tatian on the question of the Fourth Gospel, and to indicate the directions in which fresh light will shortly be forthcoming. He begins by a reference to the articles in which sixteen years ago Bishop Lightfoot examined the claims of the anonymous author of *Supernatural Religion.* He says that although no serious error has been detected in Lightfoot's reasonings, nor any fault been pointed out in the foundation of facts on which he built, there are some portions of his argument, which, while not invalidated, are, in view of the progress which Patristic studies have been quietly making, inadequate in their statements, needing at least amplification, and, in one or two minor points, a slight revision. On several points, Mr. Rendel Harris contends, Lightfoot understated his case. Going on to deal with his main subject Mr. Rendel Harris points out that the whole face of the Johannine question has been changed by the recovery of the lost Harmony. "The date of St John's Gospel has gone back, and on that account a number of supposed quotations from St. John which were formerly considered doubtful must now be admitted." As to the directions in which fresh light on the subject may be looked for, Mr. Rendel Harris says that we may expect before long to understand a great deal

more than we do at present with regard to the origin of the variants of the New Testament text. We may also, he says, expect soon to know more than we do now of the relation between the Tatian Harmony and the Old Syriac Version of the Gospels.

'Education and Instruction' is the title of an address by Lord Coleridge, delivered in the Salt Schools, Shipley, Yorkshire, in June last. Lord Coleridge briefly reviewed the changes that have been wrought by education in England within the last quarter of a century, with special reference to working men; and pointed out that as a result of education it is impossible now to deal with working men as they could be dealt with in the past. Workmen, in the towns at all events, are no longer ignorant slaves, and they will not bear to be treated as such. Lord Coleridge sought to impress upon his young hearers the importance of cultivating the memory, and enumerated some of the authors that were specially deserving of their attention. Amid the temptations of life, he said, nothing would more help to keep them from evil than the company of good books and the thoughts and counsels of good men. They would fill them with good thoughts, and good thoughts, he said, bring forth good deeds, which are the only true happiness of life. In these days of early specialisation, when there is danger lest the character of education should be determined more by the likes and dislikes of those who receive instruction than by the judgment of their instructors, the following words are deserving of attention :—

"My first counsel to you is that you attend faithfully and carefully to the prescribed course. However dry any of your studies may seem, however useless parts of it may appear now, pursue the course nevertheless, faithfully, earnestly. You cannot shirk it, you cannot glide over it superficially, without disturbance and injustice to the institution, without great loss to yourselves. I remember that at Eton and Oxford many things in the course of study were uninteresting and apparently useless at the time, seeming foreign from the interests of actual life; but I have found them often the best preparation for the work I have had to do. Faithful, uncompromising work in the prescribed course is excellent discipline, and the advantages of discipline are reaped in after-days."

Labour questions receive a great deal of attention in the present number, no less than three articles dealing more or less directly with them. Mr. H. W. Massingham, in an article on 'The Government and Labour', criticises the Fabian Society's recent impeachment of the present Administration in its relations to labour, but goes on to point out that the State as an employer of labour is yet far from doing its duty towards it employes. Mr. John A. Hobson writes on 'The Economy of High Wages'. Just as it has been found that a shortening of the hours of labour may result in increased production, so it is found that a high time-rate of wages may also be economical. There is not wanting evidence, however, to show that increased leisure can be bought too dear; and Mr. Hobson comes to the general conclusion that the evolution of machinery, with its demand for intenser and more efficient, and therefore more highly paid, labour, is not an adequate guarantee for the improvement in the standard of comfort of the working classes as a whole. The third article in which labour questions are touched upon is one by Mr. Richard Heath on 'Territorialism in the South-Eastern Counties'. This article is indeed somewhat depressing reading; and as one follows Mr. Heath's tale of injustice and wrong one cannot help feeling that after all the Pariahs of Madras are hardly in a worse condition than are the working men of Surrey and Sussex. It would seem, indeed, that though the Christian Church has been established in England for many centuries, the Gospel of Christ has in many parts been little brought near to the poor.

In an article on 'Man in the Light of Evolution' Emma Marie Caillard endeavours to show that the great facts of the Fall, the Incarnation, and the Redemption have a natural and necessary place in the process of evolution. This, it is needless to say, is impossible in any system of evolution that is essentially material-

istic; but the writer seems to hold views as to the origin of man somewhat akin to those put forward by Dr. Wallace in *Darwinism*, and for one who holds such a position the subjects dealt with by her become legitimate topics of discussion. We cannot say, however, that her arguments in the present case are convincing; and though her article is suggestive it is to us much less satisfactory than her 'Evolution a Note of Christianity' which appeared in the September number.

Professor Max Müller contributes a short paper on the date of the *Zend-Avesta*. M. James Darmesteter, than whom no one has a greater right to speak with authority about the *Avesta*, has recently assigned to the first century of our era the Gâthas, the oldest portion of the *Avesta*, which hitherto has been referred to 1200 or 1500 B.C. Professor Max Müller, while admitting that from a strictly historical point of view it would be difficult to resist M. Darmesteter's criticism, calls attention to several serious difficulties that his theory involves.

'The Strasburg Commemoration' purports to be a letter from a Scottish student, dated Strasburg, May 2, 19—. Ten years before this date people waited breathlessly for the explosion that was to shatter Europe to pieces. The explosion did not come, but instead an everlasting peace was established between France and Germany. Alsatia became neutral, Strasburg became one of the greatest cities of the world, and Strasburg University became the University of the universe. No wonder, then, that a Scottish student should think it worth while to send an account of Commemoration Day to his fellow students in Scotland.

Mr. Andrew Lang writes on 'Superstition and Fact'; Dr. Anthony Traill on 'Compulsory Purchase of Land in Ireland'; Mr. John Darfield on 'Parish Councils and Parish Charities'; and Mrs. Emily Crawford gives a brief account of Marshal Macmahon and his forbears.

THE *Fortnightly Review* for December contains 'Some Unedited Letters of John Keats', the origin of which throws light upon one point of obscurity in the poet's life. It is now made plain that the unknown family at Teignmouth with whom he was so familiar as to be able to address the younger members as 'My dear girls', were called Jeffrey. The letters themselves contain nothing interesting except some incorrect spelling.

Dr. Wallace continues his study of 'The Ice Age and its Work', maintaining in opposition to Bonney and others that valley-lakes, like the Lake of Geneva, occurring in the lower portions of the valleys which have been the beds of enormous glaciers, are due to glacial erosion and not to 'earth-movements' before the ice age.

Mr. Lilly writes on the drawbacks of 'Self-Government'. He sees in an amended House of Lords the much-needed safeguard against the democracy of the age. But while he dismisses as impracticable other schemes of amendment, his own new and improved 'House of Lords', which is to contain only fifty hereditary English peers side with side with representatives of the County Councils, several Mayors, and a number of Life Peers, seems even more Utopian.

'Nauticus' writes on 'Sea-Power: Its Past and its Future'. His article is an application of the lessons of Captain Mahan's great works to the present day. He calls upon England either to abandon the Mediterranean entirely or to increase her fleet in that sea to a strength which shall make all rivalry hopeless. At the same time he shows that her sea-power depends more on commercial supremacy than naval. Even were France to destroy England's sovereignty of of the sea, that sovereignty would probably pass not to France but to the neutral in the struggle who was in the best position for appropriating the British trade—very probably Germany.

Mr. F. J. Moss asks that some British Society should undertake an investigation into the causes of the decay of the Maori race with a view to checking its extinction. The other articles, on 'The Ireland of To-day', 'The Unemployed', 'A Hunt for Happiness', 'Gounod', and 'Clothing

as a *Protection against Cold'*, more or less obviously require no notice here.

LIKE the *Contemporary* the *Nineteenth Century* opens with an article called forth by the recently issued manifesto of the Fabian Society. Mr. Michael Davitt, the writer of the article in the latter Review, deals more severely with that manifesto than does Mr. Massingham. He says that one does not need to hold a brief for the Liberal Government to give expression to some protest against the transparent injustice with which it has been attacked. He gives a short description of the Government record for the last sixteen months, which he thinks is not only deserving of some appreciation but also gives hope of good work to follow; and he pleads for a fair chance being given to the Government of carrying out the general election programme.

Like the *Fortnightly* the *Nineteenth Century* has an article on the naval supremacy of the Mediterranean. The writer of this article, Mr. W. Laird Clowes, finds as little difficulty as does 'Nauticus' in showing that from a naval point of view France is at the present moment much stronger in the Mediterranean than England. She is also much readier. This situation, he says, is due, not so much to any reduction of our Mediterranean establishment, as to the persistent and steady progress made in recent years by France. He indicates some of the things England must do if she wishes to be once more supreme in the Mediterranean. Mr. Laird Clowes gives an interesting account of the French Mediterranean fleet in 1793, and contrasts the Toulon of a hundred years ago with the Toulon of to-day.

Mr. Swinburne contributes some very interesting 'Recollections of Professor Jowett'. The 'recollections' are, Mr. Swinburne says, the modest reminiscences of one to whom the Master of Balliol was officially a stranger, and Mr. Jowett was an honoured and valued friend. They tell in a very graphic way what Professor Jowett thought of several of the most noted poets and prose writers and their works, and incidentally they tell, sometimes in very plain and straightforward language, what Mr. Swinburne thinks of these same men and their works.

In 'Confessions of a Village Tyrant' the Rev. Edward Miller gives an account of the efforts made by himself while vicar of one parish and rector of another to better the condition of the labouring population. In both parishes he made what seem to us to have been honest and well-considered attempts to get the people to take an interest in one another's welfare, and to develop in them a spirit of individual enterprise; and the results were, in one of the parishes at least, extremely disappointing. It would seem, indeed, that the people of an English village have been so long accustomed to be ruled by the village tyrant or tyrants that they cannot now get on without one. For this state of things the territorial system and the Church are, as Mr. Richard Heath shows in the *Contemporary*, largely responsible. The present article shows, however, that there have always been and still are men in the service of the Church who are possessed of no narrow views of Christianity, but who feel it their duty to use every means within their power to elevate and ennoble the lives of the lowly and the poor, and who spend their own lives and their means in a service of noble deeds. To such is no doubt largely due the fact that the standard of intelligence is gradually but surely rising; and it is certain that their labours have not been in vain.

Mr. H. D. Traill defends 'The Anonymous Critic' against the attack recently made upon him by M. Emile Zola. He first states the case, so far as he has been able to examine it, against anonymous criticism; and then goes on to point out the advantages of this form of criticism.

Professor St. George Mivart writes in a very unconvincing manner on 'The Index and my Articles on Hell'. He wishes his readers to believe that he actually has a feeling of real pleasure in his recent act of submission to the decrees of the Sacred Congregations of the Index and Inquisition. One of the reasons he gives is that, whereas it has been often

said that because there are so few men of physical science who come forward as champions of the Church, ecclesiastical authority would think twice before it censured any one of those few, the recent decree makes it plain that authority unhesitatingly bestows its censures wherever it considers they are needed, regardless of persons and all possible consequences. Mr. St. George Mivart laughs at the pretensions to Catholicity made by members of the Anglican Church, but he hails with delight the good work which they are accomplishing in preparing the way for a great increase of the Catholic Church in England. We wonder whether High Churchmen will take this as a compliment or the reverse.

Mr. J. Theodore Bent writes 'On the Origin of the Mashonaland Ruins'; and Mr. H. P. Dunn tells his readers what London people chiefly die of. Mr. J. R. Diggle, Chairman of the London School Board, replies to the charges brought against the Board by Mr. Lyulph Stanley in the November number of the Review; and the Hon. Reginald B. Brett, contributes a very interesting article on 'The Queen and her First Prime Minister'. There are five other articles which we need not specify.

The first place in the *New Review* is given to an article on 'The Problem of the Unemployed'. Against those who hold that the remedy for every social evil must be left to the action of the individual, the writer, Mr. J. A. Murray Macdonald, advocates State interference as a means of solving social problems. He admits the truth of the general proposition that strength of character is the result of struggle with circumstance, and further that as a general proposition it is true that any attempt to interfere with the free action of circumstance is a mistake. But, he says, though this is true as a general rule, it is not true as to every circumstance of our life. Before circumstances can operate as a real discipline in life, before they can become the means of evoking the reason in us, they must themselves be in their nature reasonable. Circumstances which are not reasonable cannot be yoked to the reasonable purposes of our life and must therefore be removed. They must be removed, not by those who suffer from them or are subjected to them, but by those who are freed from their influence and who, just because they are so freed, are responsible for their existence. The State must therefore interfere.

Mdlle. Blaze de Bury contributes a very highly appreciative account of 'Jean Martin Charcot: His Life and Work'. Personally, M. Charcot seems to have been a man of very great accomplishments, both literary and artistic. His fame in his profession is well known; and Mdlle. Blaze de Bury is of opinion that his work will endure, because it is not founded on mere hypotheses but is the result of long, keen, and critical observation of life itself. Nervous diseases are no recent discovery, for the Bible and the histories of all ages quote innumerable examples. But the diseases were not understood. Charcot classed them, analysed them, and established their true significance and importance.

Professor Max Müller writes on 'Constantinople in 1893'. He seems to have been very much delighted with his recent visit to the capital of Turkey; and he has a good many favourable things to say of the people and their ways. Professor Max Müller's article is in very striking contrast with Mr. F. S. Stevenson's rejoinder to Sadik Effendi, who in the November number of the Review undertook the hopeless task of whitewashing the Turkish administration in the Armenian provinces of Asia Minor. Mr. Stevenson has little difficulty in showing that in this matter the Turk has been paying little heed to treaty obligations.

Mr. Frederick Boyle writes on 'The Decay of Beauty', which he attributes largely to disuse of the bath. Lady Knightley of Fawsley enumerates a long list of 'New Employments for Women'; and Mr. W. S. Lilly contributes an article entitled 'The Indictment of Dives'.